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ABSTRACT

This book provides a guide for teaching and learning about the experiences of Black females in America, and particularly about psychosocial issues in Black female development. The guide is divided into topic units. "Black Women in History" contains lessons of Black women in slavery, in the twentieth century, and historical and contemporary role models. Learning activities on Black feminism and new roads to survival for Black women are presented in "Black Women: Maintaining Personal Power." "Relationships, Roles, and the Family Life of Black Women" are addressed in sections on Black sex roles, matriarchy, the Black male, and the strengths of the Black family. "Being Black and Female: Toward Healthy Development" focuses on physical and psychological health issues, counseling concerns, depression and suicide, hypertension and cancer, and research priorities for the study of Black women. Each section of the guide contains a lesson plan which includes an introduction, objectives, facilitator preparation, suggested learning activities, and a bibliography. Some sections are appended by readings, worksheets and additional learning activities. Suggested media resources are appended. (MK)

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THE BLACK FEMALE EXPERIENCE IN AMERICA

A Learning/Teaching Guide

Joanna Allman, Patricia Bell Scott
Marian Hardin, Sharon B. Lord

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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Preface to
THE BLACK FEMALE IN AMERICA

The purpose of this book is to provide a guide for teaching and learning about the experiences of Black females in America, and particularly about psychosocial issues in Black female development.

We have attempted to identify learning objectives for each lesson, which can be met by pursuing the learning activities and readings created and suggested for each lesson. The introductory narrative summarizes the current state of the literature, provides a rationale for the topic's inclusion or importance in the study of Black women, and sometimes poses unresolved questions.

The lessons are organized with a variety of objectives in each lesson, so that the learner or teacher, by selecting among the objectives, can develop a learning situation which best fits her/his needs. Most of the lessons utilize resources which are available in print form. *It is extremely important that the learner or teacher acquire the articles and readings to which a given lesson refers.* Without those readings, many of the lessons would be ineffective.

The learning/teaching guides can be used individually as single components, or they can be combined for use as a four-volume set. If all four guides are used together, learners/teachers should familiarize themselves with Books I and II of this female development series in order to have available the full range of resources on sex roles and female development. The lessons of all books in the female development series are designed so they can be used interchangeably.

The teacher/learner must remember that Black women in America are a diverse group and the materials in this book do not represent the entire scope of that diversity. For example, there is an obvious absence of information on Black aged women, Black women in Appalachia, Black lesbian culture, and Black women's verbal art because, at present, there are few articles on these subjects.

This book is particularly strong in its treatment of Black women's herstory and sociopsychological issues related to the Black female experience. The user should find the materials to be useful whether s(he) is completely new to Black women's studies or relatively familiar with the general references.

Each book in the female development series has a different symbol associated with it. The women's symbol shaded in black is used with this book to represent Black women.

Independent lessons and books on Black women and Appalachian women were developed, not because these topics are not referred to in this book, but instead, because they merited a lengthier, more extensive treatment than has been afforded them in the past. We feel that no course on the female experience (which is organized around the use of these guides) would be complete without the use of the lessons related to Black women and Appalachian women.

Each book in the female development series has a different symbol associated with it. The symbol of the circle is used in conjunction with this book because it is a universal symbol of wholeness and because it is a particularly female symbol, as it corresponds to the os or circular opening to the womb from which we all enter life.

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INTRODUCTION

Use of the Learning/Teaching Guides

OVERVIEW OF THE FOUR-BOOK SERIES ON FEMALE DEVELOPMENT

In 1976, the Department of Educational Psychology and Guidance at the University of Tennessee was funded by the Office of Education, under the Women's Educational Equity Act, to develop a model sex-fair graduate training program in counseling, educational psychology, and career education. The products developed during the first year of the model training program are a series of four books, designed as learning/teaching guides, which focus on the female experience in America, and understanding sex roles and moving beyond. The four learning/teaching guides are:

1. *Understanding Sex Roles and Moving Beyond*
2. *The Female Experience in America: Development, Counseling, and Career Issues*
3. *The Black Female Experience in America*
4. *Appalachian Women*

The guides can be used individually as single components, or they can be combined for use as a four-volume set. All are designed to provide the necessary information for developing and/or facilitating courses or pursuing independent learning on topics such as female development, counseling women, psychology of the female experience, sex-role socialization and androgyny, and women's career development.

The lessons in *The Black Female Experience in America* and *Appalachian Women* are designed to be an integral part of general courses in women's studies, Black studies, and Appalachian studies, as well as to be used as a starting point for individual courses on the Black female experience and the Appalachian female experience.

Each book in the series contains lessons which are organized into a common format, so the lessons can be interchanged to fit the learner/teacher's needs. Each lesson contains:

a. A 1-5 page introduction to the literature with a rationale for the lesson;

b. A set of learning objectives for the lesson;

c. Directions for learner or facilitator preparation, including recommended readings;

d. Classroom and individual learning activities which can be utilized to meet each learning objective;

e. A bibliography containing additional recommended related readings;

f. An appendix containing original articles related to the lesson which were developed specifically for the lesson, learning exercise work-sheets, and related readings not easily available elsewhere.

By interchanging lessons from the various learning/teaching guides, the user can create courses or a learning situation which emphasize her/his individual objectives and needs.

Hopefully, the books will not only be used by individuals already facilitating related courses, but will also be used as an aid in designing new courses. The books are also designed to be used by individuals pursuing independent, self-directed study.

Following is a list of the lessons contained in each book:

Book I

UNDERSTANDING SEX ROLES AND MOVING BEYOND

Joanna Allman, Sharon B. Lord, Karl White, Linda Clark

Unit I Formula for Restricted Development: Sex-Role Stereotypes in America

1. Introduction to Sex-Role Stereotyping
2. Female Sex Roles
3. Male Sex Roles
4. Sex Differences and Androgyny

Unit II Examining Sex Roles Across Cultures

5. Sex Roles Across Cultures
6. Black Sex Roles in America
7. Sex Roles in Appalachia

Unit III Sex Roles in American Institutions: Getting Clear and Moving On

8. The Nuclear Family: Marriage and Parenthood
9. Sex Roles and Sexuality
10. Sexism in Language
11. Toward Sex Fairness in Education
12. Sex Roles in Religion
13. Working Sex Roles Out of the Labor Force
14. Sex Roles and Mental Health Services
15. Ending Is Beginning: Strategies for Change

Appendix

Suggested Media Resources

Book II

THE FEMALE EXPERIENCE IN AMERICA: DEVELOPMENT, COUNSELING, AND CAREER ISSUES

Sharon B. Lord, Liz Wyman, Nan Scott, Mary Ellen McLoughlin

Unit I Female Development

1. The Traditional Female Role
2. Women and Achievement
3. The Myth America Syndrome
4. Menstruation and Menopause
5. Pregnancy and Childbirth
6. Birth Control
7. Female Sexuality
8. Theories of Women's Career Development

Unit II Women's Career Patterns — Life Styles

9. Women in the Paid Labor Force
10. Homemaking as a Career
11. Life-Style Options
12. Lesbian Relationships
13. Women and Children

Unit III Women Growing and Changing: Counseling Approaches

14. Women in Counseling/Therapy: Traditional Theory and Practices
15. Sex Bias in Career Counseling and Career Interest Inventories
16. Feminist Approaches to Counseling and Therapy

Unit IV Critical Incidents in Female Development: Counseling Issues

17. Depression in Middle-Aged Women
18. Crisis in Marriage
19. Widowhood
20. Divorce
21. Re-entry Women
22. Rape
23. Battered Women
24. Pregnancy Termination
25. Selected Issues in Women's Health

Appendix

Suggested Media Resources

Book III

THE BLACK FEMALE EXPERIENCE IN AMERICA

Joanna Allman, Patricia Bell Scott, Marian Hardin, Sharon B. Lord

Unit I The Black Woman: Herstory
1. Black Women in Slavery
2. Black Woman in the 20th Century
3. Black Women Role Models: Historical and Contemporary

Unit II Black Women: Maintaining Personal Power
4. Black Feminism
5. New Roads to Survival for Black Women

Unit III Relationships, Roles, and the Family Life of Black Women
6. Black Sex Roles in America
7. The Myth of the Black Matriarchy
8. The Black Male
9. Strengths of the Black Family

Unit IV Being Black and Female: Toward Healthy Development
10. Counseling Concerns: On Becoming a Healthy Person
11. Depression and Suicide: Emerging Concerns
12. Hypertension and Cancer
13. Research Priorities for the Study of Black Women

Appendix:
Suggested Media Resources

Book IV

APPALACHIAN WOMEN

Sharon B. Lord, Carolyn Patton-Crowder

Unit I Appalachian Women: An Introduction through Poetry, Music and Prose
1. The Joys and Struggles of Mountain Women
2. Appalachian Women as Depicted in Fiction

Unit II Sex Roles in Appalachia
3. Introduction to Sex-Role Stereotyping in American Society
4. Historical Sex Roles in Appalachia
5. Contemporary Sex Roles in Rural-Agricultural Appalachia

Unit III Female Role Models: Historical and Contemporary
6. Women's History: Lost, Stolen or Strayed
7. Appalachian Women in Traditional Roles

8. Appalachian Women in Nontraditional Roles

Unit IV Psychosocial Aspects of the Female Experience in Appalachia

9. Appalachian Women and Work
10. Health Issues of Appalachian Women
11. Education and Counseling Needs of Appalachian Women

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A. Suggested Media Resources
B. Supplementary Bibliography on Appalachian Women

TOWARD SELF-RESPONSIBLE LEARNING: SUGGESTIONS FOR A TEACHING/LEARNING APPROACH

In developing and testing out the lessons contained in this book, we tried to utilize approaches which fostered the development of independent, self-responsible learners. The teaching/learning approach recommended for these books treats each student as a potential teaching resource who is involved in determining her/his own learning objectives. A primary goal is for the students to take responsibility for their own learning. In addition to the learning objectives that the instructor may choose for the entire class, students can define personal, individual objectives and present a plan outlining the procedure for accomplishing their goals. Any percentage of the final grade could be determined from individual projects which reflect student-determined objectives.

In a course emphasizing the growth and development of the learner, the traditional patriarchal teaching model of one authority figure is considered dysfunctional for several reasons: (1) "The authority" usually assumes total responsibility for the learning objectives and structure of the entire course, thereby minimizing the development of the student's self-responsibility in the learning process. (2) The validity is often discounted if the learner's personal experience and understanding are viewed as different from those of the instructor. (3) The practice of assuming that all power "rests" in the hands of one authority figure encourages the learner to remain passive and dependent upon the instructor. This is a role from which female students, in particular, need to free themselves.[2]

We suggest that the instructor serve as class coordinator, and when possible that the course be team-taught. At least one female facilitator/teacher should always be involved with the courses. A circular seating arrangement is suggested to

[1]S. Lord. "Teaching the Psychology of Women: Examination of a Teaching/Learning Approach." Paper presented at American Psychological Association, 1975. (Available from 108 Claxton, University of Tennessee, Knoxville, Tennessee.)

allow for the maximum interchange of ideas. Coordinator(s) usually present topics, facilitate class discussions, act as resource persons, and deliver lectures only when necessary. Class members and invited guests with information on relevant course topics assume a major responsibility for many sessions. During the first class and throughout the course, cooperation of students and coordinator(s), rather than competition, is stressed. Students are encouraged to participate fully in class discussions and group activities in order to maximize learning. Thus, optimum class size is approximately 20-25 students. The lessons can be implemented in larger classes, however, with some adjustments in learning activities.

In order to counteract the threat of evaluation that can often hinder personal involvement in a course, the following strategies are suggested:[2]

1. Provide frequent evaluations in place of the standard midterm and final examinations.
2. Distribute a list of study questions at the first class session. Test questions are then selected from this list. For example, the list may contain 20 to 30 essay questions from which one, two, or three may be selected for each evaluation.
3. Designate some evaluations as take-home assignments.
4. Choose and explain a simple scoring system at the beginning of the course. Thus students can compute their own grade at any point.

In addition, students may be asked to contract for the grade they wish to attain. If the instructor wishes to use this approach, a point system should be developed and distributed to students at the first class meeting. A minimum number of points should be required to be earned from examinations. Additional points may be earned for participating in prepared role-playing activities, presenting results of personal projects, completing journals, or creating other activities suggested by students with instructor approval.

Recommended Student Activities

A variety of student activities can be incorporated into the lessons from any of the four books. These recommended activities are consistent with the assumptions of the teaching/learning model upon which each lesson was designed (Lord, 1975). The ultimate goal of each technique is to increase students' acceptance of responsibility for their own learning and to encourage students to capitalize upon their own unique learning styles.

Student Learning Projects

A learning project has five basic parts: (1) objectives, (2) rationale, (3) resources to be used in meeting the objectives, (4) method of presenting

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[2]The suggestions are adapted from E.L. Tolbert, *Instructor's Manual: Counseling for Career Development.* Boston: Houghton Mifflin, 1974.

the material to the class, (5) the method of presenting the material to the facilitator for evaluation. To facilitate students' understanding of the project, it sometimes helps to explain each component: (1) An objective is the goal you are hoping to achieve. (2) A rationale is the reason or basis for pursuing the idea. (3) Resources are the aids to be used in reaching the goal. (4) Method of presentation is how the material will be shared with the class: lecture, activity, slide presentation, film and discussion. (5) Method of presentation for facilitator evaluation enables the student to summarize and to permanently document the learning experience. The alternatives include a position paper, an annotated bibliography, tape-recorded lecture with a written outline, photographs or slides with written narrative, or others as agreed upon by the student and facilitator.

A preliminary learning project proposal is submitted to the facilitator, who serves as a resource person. As resource person, the facilitator should have knowledge of relevant publications, films, videotapes, etc., and their accessibility. S/he should also be available to students for discussion of projects to enable students to create objectives and plans for the project. Before preliminary proposals are submitted, the students should have located and scanned the materials they plan to use. After a plan is agreed upon, students make a copy for themselves and the facilitator and proceed with the research.

It is suggested that at least 10-15 minutes be available to each student for presentation of projects, followed by class discussion. Many students find it useful for the facilitator to comment on her/his presentation technique and content.

Journals

Instructors may recommend that students keep a journal of personal reactions to class materials and discussions. Journal entries may include new awarenesses, questions, relevant quotes from outside sources or personal contacts, or any personal statements related to the class which a student may not feel comfortable sharing with the class. The instructor may wish to require a minimum number of entries per week. It is suggested that journals not be assigned a grade, but be credited as complete if they contain the required number of entries rather than judged on any qualitative basis. The purpose of the journal is to encourage the student to reflect on what is happening personally as a result of the course or learning experience.

Assertiveness Training

Participating in an assertiveness training group is often a very complementary activity to the intellectual study of female development. Essentially, assertion theory assumes there are three basic ways for people to act in a given situation: they may be passive, aggressive or

assertive. Though most people characteristically react in each way at various times in different situations, one style is usually predominant.

Women, as a group, have been socialized to adopt a passive reaction style. The result of such a pattern of interaction is to render a person dependent upon others for decisions, threatened and anxious in new situations, and basically powerless on one's own. Aggressive behavior, on the other hand, also results in destructive tendencies: the humiliation and depreciation of others. Most women in our society do not react in this way, since it is antithetical to the stereotypic feminine sex role. When they do, they are often ostracized and alienated. Assertive behavior offers a positive alternative to responding to people and situations. The assertive woman is able to state her feelings, desires, and views honestly and directly. Though she may not always achieve her goals, she has the self-awareness that she has done all she can in the given situation and has usually left the dignity of others intact.

Acting assertively requires practice. Anxiety is a normal feeling when new behaviors are incorporated into one's repertoire. To give people an opportunity to try out new responses, a technique called "assertiveness training" has been developed. In assertiveness training, a woman is taught to get in touch with her feelings, to use her voice and body language effectively and generally to value herself as an equal participant in any interaction. Role playing is usually a major component of the training sessions, with participants acting out relevant social interactions in assertive ways. The utilization of videotapes can provide an additional dimension for self-evaluation.

Assertiveness training for students could be directed by the teacher, if he or she is familiar with the techniques. Otherwise, resource persons could be contacted to provide this program for students. Assertiveness training groups are excellent supplementary learning activities for a female development course.

Dyad Partners

In a large class, the use of dyad partners is very effective in accelerating group sharing and interaction. After at least two class meetings in which some personal information and professional objectives have been shared, students select a dyad partner. The dyads are asked to meet at least one hour weekly to discuss any topic, reaction, or feeling related to the class. The dyads usually provide a sounding board for ideas, a support person for each student, a study buddy, and a place for quieter students to have an opportunity to discuss the course.

Consciousness-Raising or Men's/Women's Growth Groups

CR groups or same-gender growth groups provide an opportunity, outside of class, for individuals to explore all the feelings and/or changes

that may be occurring as a result of studying the female experience in America and sex roles.

What is a female? What is a male? What is masculinity? What is femininity? Questions such as these are currently being explored by participants in thousands of groups across the United States. These groups, usually labeled consciousness-raising, awareness, or growth groups, are enabling group members to explore individual oppression by examining the various roles (personal, cultural, social, sexual, political and religious) that each person is accustomed to playing. Examination of these roles does not necessarily mean elimination of them; but the options of retaining, changing, or perhaps discarding roles are explored.

Consciousness Raising (CR) is a group mechanism derived from the women's movement and is believed to be one of the most effective avenues to involvement for human liberation for women and men. At the core of CR is introspection, and those who join the experience of consciousness raising often do so out of a need to examine their self-image. Others may join at the urging of a friend already involved in such a group. CR provides opportunities for introspection and discussion of concerns related to male and female roles, concepts of self-identity, as well as the opportunity to share ideas and feelings with others and learn from each other through disclosures of common and diverse experiences and feelings.

The success of any CR venture depends on the mutual acceptance of the goals of the group by the participants and the formation of trust among group members. Confidentiality is a key word from the onset of any consciousness-raising group. Sorenson suggests that using "group games" or giving structure can help "break the ice" in the beginning stages of a newly formed group. Leaderless or structured CR has been successful with persons who have already begun to examine societal roles and expectations, but the use of group exercises as catalysts for discussion in beginning groups has proven to facilitate a more rapid development of cohesion and trust.

CR must begin with the individual and progress from the individual to society and interpersonal relationships. If roles are to change in society, an understanding of the oppressing factors involved in conventional sex stereotyped roles for men and women is essential to CR.

An experienced group facilitator should conduct the initial CR session, but group members may want to alternate facilitating the exercises once the group is firmly established. The facilitator should always participate in the experience. Several facilitators suggest the following rules are applicable to all CR groups meetings:

1. Do speak personally, using the pronoun "I."
2. Do speak as briefly as possible . . . don't monopolize time.

3. Do speak honestly . . . others will see through falsehoods.
4. Do stick to the topic. Be relevant at all times.
5. Do listen to others to learn about yourself.
6. Don't interrupt another person.
7. Don't question the person talking (except to ask for clarification).
8. Don't criticize.
9. Don't challenge.
10. Don't give advice.

If instructors using the books in this series are not experienced in consciousness raising groups, resource persons can be invited to provide this learning activity for students or students can coordinate their own groups using the guidelines suggested by Gornick in "Consciousness" (1971).[3]

Physical Activity

It is strongly recommended that learners participate in a regular physical activity throughout the learning experience, whether it is a course or pursued individually. Mind/body integration and holistic growth can be experienced much more readily if physical activity is regular and receives a high priority from the learner. Learning to be confident in asserting oneself in space enhances one's confidence and assertiveness in general.

[3]V. Gornick. "Consciousness." In *Readings on the Psychology of Women.* Edited by J. Bardwick. New York: Harper and Row, 1972.

UNIT I

THE BLACK WOMAN: HERSTORY

Unit I
Lesson 1

BLACK WOMEN IN SLAVERY

INTRODUCTION

History can provide people with knowledge of the forces that have shaped their culture and can empower them with a sense of pride in their own identity. People deprived of their history are without roots; and, until the recent past, Black Americans have been denied their history. Furthermore, information about women's contributions and perspectives have been deemphasized or deleted from historical accounts. For these reasons, Black women have been doubly victimized.

The purpose of this unit is to present the historical roots of Black, American women—the origins and experiences of slavery. Examining the Black woman's past could give Black students a sense of pride, self-respect, and an expanded vision of the possibilities for their own lives. For white students, this information may serve as an antidote to the racist perspective of a white American culture.

OBJECTIVES

1. **To be able to discuss briefly some aspects of the American slaves' African heritage.**
2. **To be able to compare slavery in Africa with slavery in America.**
3. **To be able to describe the capture and shipment of slaves to America.**
4. **To be able to define "seasoning" and articulate some of the psychological dynamics involved in this process.**
5. **To be able to identify three different roles Black women enacted as slaves in America.**
6. **To be able to identify three coping behaviors which Black women developed to survive as slaves.**
7. **To be able to discuss two aspects of African heritage which American Black women have retained.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Black Women in Slavery (Objectives 1-7)

1. "Black Women in Slavery: A Summary of Basic Information," included with this lesson, briefly describes the major components of Black women's slavery experiences. Use Objectives 1-7 for this lesson to facilitate a discussion of this information.
2. Share original documentaries of the Black women's slavery experiences with the class (from Bontemps, 1969).

Activity II: Uncovering the Past (Objectives 1-7)

1. Assign students a choice of one of the following tasks:
   a. Interview an elderly Black person who remembers her or his parents' stories of life under slavery.
   b. Research your own heritage and construct a family tree.
2. Ask students to share the results of their interviews and family trees with the class.

BLACK WOMEN IN SLAVERY

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* Bennett, L., Jr. No crystal stair: The Black woman in history. *Ebony,* 1977, *32*(10), 164-170.

A summary of the highlights of the Black female experience from pre-slavery through reconstruction. Includes many notable female role models from this period.

Bontemps, A. (Ed.). *Great slave narratives.* Boston: Beacon Press, 1969.

Butterfield, R. and Franklin, J.H. Search for a Black past. *Life,* November 22, 1968, *64*(2), 90-122.

This article is divided into two parts, Part I: The better years of slavery, and Part II: Rebels, runaways and heroes. Includes pictures of Harriet Tubman and Sojourner Truth.

* Crawford, M. Diamonds in dirt theory of slavery: Seasoning the female slave. In W. Johnson and T. Green (Eds.), *Perspective on Afro-American women.* Washington, D.C.: Educational Community Counselors Associates Publications, Inc., 1975.

A tribute to the Black African woman and an analysis of the reasons for her sexual exploitation by white men. Also discussed are social implications of this injustice.

Elkins, S.M. *Slavery.* Chicago: University of Chicago Press, 1959.

Slavery described in an intellectual and psychological framework. This book includes a comparison of slavery in capitalist and non-capitalist cultures; the psychological dynamics involved in both the making of a slave and being a slave; and the sociological, political, and psychological dynamics of the people who created and perpetuated the slavery system. 264 pages.

Franklin, J.H. *From slavery to freedom: A history of American Negroes.* New York: Alfred A. Knopf, Inc., 1947.

Genovese, E.D. *Roll, Jordan, roll.* New York: Vintage, 1976.

A detailed historical account of the day-to-day realities in the lives of Black people under American slavery. One of the assumptions underlying this book is that slaves laid the foundation for the development of a distinct Black national culture, which served to enrich American culture as a whole. Topics covered include slave religion, Southern paternalism, slave folkways and slave resistance to bondage. One selection, entitled "Wives and Mothers," provides an excellent account of the everyday lives of female slaves and the egalitarian nature of the Black slave family. 823 pages.

Ladner, J.A. *Tomorrow's tomorrow: The Black woman.* Garden City, New York: Doubleday, 1972.

* Lerner, G. *Black women in white America: A documentary history.* New York: Vintage Books, 1973.

A selection of original source material which endeavors "to define the major themes in the history of Black women, to bring to light important unknown or little-known documents, and to focus on those women leaders whose influence was recognized and significant in their own time." The material dates from early slavery to the late 1960's. 630 pages.

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* Basic readings for this lesson.

Meir, A. and Rudwick, E. *From plantation to ghetto.* New York: Hill and Wang, 1966.

An historical account of the Black people's passage from Africa, through slavery and up to the Civil Rights movement of the 1960's. This book does not deal specifically with Black women's perspectives or contributions. 340 pages.

Quarles, B. *The Negro in the making of America.* New York: Collier Books, 1964.

Negro history which focuses on the contributions made by Black people to American culture—from African roots through the 1950's. Quarles gives good coverage to the period from emancipation to the Civil Rights Movement; however, this book does not deal specifically with women's roles or perspectives. 288 pages.

Spurlock, J. A reappraisal of the role of Black women. Strecker Monograph Series, No. 8, 1921.

Yetman, N.R. *Life under the "peculiar institution": Selections from the slave narrative collection.* New York: Holt, Rinehart and Winston, 1970.

A collection of slave narratives which represent an important component of the oral history of Black Americans. The book contains numerous first-hand reports of slavery as well as excellent photographs. 368 pages.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: BLACK WOMEN IN SLAVERY: A SUMMARY OF BASIC INFORMATION

Slavery in Africa

Slavery existed in Africa long before it was introduced into North America. In the ninth century, three tribal empires in West Africa customarily traded slaves captured in war. At this time, the Ghanaian kings were trading slaves to Arab merchants for materials from the Mediterranean and the East. In the marketplaces of Timbuktu, horses, steel and woven goods were traded for gold, ivory, cotton, and slaves.

When Portuguese explorers reached West Africa in the fifteenth century, they found that slave trading was part of the African social fabric just as in Portugal. African kings continued raiding villages for slaves to preserve their gun supply, leaving their own people defenseless against the raids of other tribes. In addition to captured slaves, some West African people were pawned by their own relatives as security for loans.

There was an immense difference, however, between the slavery which existed in Africa and that which the Europeans introduced to America. African slavery was not based upon racist assumptions of inferiority; thus the gap between master and slave could be bridged within a few generations. Many West African slaves were accomplished and educated people. Dahomean kings were known to choose the sons of slaves as successors. In summary, West African slavery was more similar to medieval serfdom than to North American slavery.

In North America, race became the badge of slavery. For Black people, the conditions of slavery were irrevocable for the duration of their own lives and the lives of their descendants. Furthermore, where the peoples of a dark-skinned race were enslaved by people with lighter skins, the racial distinction between master and slave heightened the tension inherent in an unjust social order. To ensure the perpetuation of their subordinate status, slaves in the United States were legally prohibited from learning to read and write. Nevertheless, some slaves became educated. A major accomplishment, however, was the development of a culture which enabled Black people to survive the trauma of slavery.[1]

Roles of Women in African Society

The roles of women in precolonial Africa were very different from those of women in Western society. One historian attempts to explain the origin and importance of these roles:

> There is a recurring theme in many African legends and mythology of a woman who is founder or mother of the tribe who is either queen or the daughter of a king. She is an aristocratic lady who is involved in politics. For example, the creation myths of the Hausa people in Northern Nigeria or of Niger or Chad began with a woman who goes out and founds a kingdom. She is the Black Moses who is leading her people into the promised land which is an area near the water where communication is free. She settles down and establishes the tradition of the people.[2]

A striking feature of precolonial African society was the emphasis on the family unit. The extended family was highly structured, and males and females adhered to clearly defined roles. One vital role of African women, perpetuated during slavery and continued today, is the intimate bond with her children. Whether the societies were patrilineal, matrilineal or both, there was a high regard for women's functions as child bearers and perpetuators of the ancestral heritage.[3]

Another important role of women in African society was their economic function as traders. In contemporary West African society, women still assume this responsibility. Marie Perinbaum portrays this role as follows:

> The West African market woman is an institution in West Africa. She

> is the small capitalist, the entrepreneur, and is sometimes one of the major cash winners in the family. She is also the one who brings in the consumer goods.[4]

Sources of Slaves in Africa

The major sources of slaves for the African rulers and merchants were military expeditions. People captured during these exploits were then traded for European goods. Enslavement for debts and crimes and the kidnapping by both European merchants and African rulers also persisted. Slaves procured at interior villages were tied together and marched to coastal ports, sometimes a distance of several hundred miles. Slaves were carefully examined by the European merchant's physician before purchase, so that ill, maimed, or elderly people could be eliminated from the sale.[5] Slave ships spent several months collecting captives at different coastal locations. If there were not enough slaves to fill the vessel, the captains would wait until more were brought from the interior.

Middle Passage

With a full cargo, the ships sailed to the West Indies. This part of the trip, called the "middle passage," lasted forty to sixty days. A two-deck slave ship had "tween" deck spaces that averaged about three feet and ten inches in height. The "tween" decks were reserved for the slaves, with men, women, and children segregated. Here they lay with their backs on the decks, bound together with iron ankle fetters secured by chains attached to the decks. This tight packing allowed about sixteen inches in width and five and a half feet in length per person.

Later, in an effort to increase capacity, the crowded conditions worsened. Shelves were placed between the decks, and both the lower deck and the shelf were packed tightly with slaves. Some slaves were placed on temporary platforms of rough boards laid over barrels. Thus, many slaves were forced to lie on their sides, back-to-back, "spoon fashion." Others were placed sitting up in rows or crowded into each other's laps. Because of the inhuman conditions, some slaves died from epidemics such as smallpox, and others committed suicide by jumping overboard. This was a period of great risks but also great profits.[6]

Seasoning

Those slaves that did survive to the West Indies were "seasoned" for several months before completing the journey to the New World. During the seasoning process, white men attempted to teach Africans to accept inferiority. Instructions were designed around calculated brutalities, laws, and the pulpit. Seasoning was a systematic attempt to teach Black people the attitudes, values, habits, and skills which they would need as slaves in America. They learned to accept and perform work assignments, to adjust to the food and climate, to understand a new language, and to overcome the tendency to commit suicide. After seasoning, the value of slaves increased twofold.[7]

Slaves in the New World

From the early seventeenth century to the mid-nineteenth century, approximately 400,000 Africans were imported to the United States. Even though the slaves had been part of a sophisticated civilization, Caucasians were unable to understand or appreciate the cultural differences. These slaves, as an objective social class, laid the foundations for a separate Black culture and, simultaneously, enriched American culture.[8]

Since slavery was essentially an economic endeavor, Africans were considered property and denied the rights of human beings. They were not allowed to follow their cultural traditions, such as practicing their own religion and speaking their native languages. The degradation which Black people suffered in slavery had effects on all aspects of their lives, especially their familial relationships. Because legal marriage was denied Black people, male-female liaisons were subject to dissolution at the slave owner's convenience. The same situation existed for the parent-child relationship, and slave families were often separated.

Despite the hardships, there is evidence that the slave family was frequently a strong unit with parents imparting to their children certain values and cultural ethos. The

strength of the bonds between family members is evident in the slave accounts of forced separation. These strong bonds also transcended actual separation. When families were not reunited, memories and grief testified to the intense psychological wounds which slavery imposed on Black people.[9]

The primary reason for slavery was to provide manual labor for agricultural pursuits. The majority of slaves worked in the fields performing the back-breaking tasks involved in developing the tobacco and cotton kingdoms of the Old South. They also performed domestic chores and tasks that required highly developed skills, such as lumbering, barrel making, blacksmithing, iron making, sewing, cooking, etc.

Slaves on large plantations were supervised by overseers who utilized the whip to maintain discipline and ensure maximum work. However, it should be noted that over half the slaves in the South lived on farms with a slave population fewer than twenty. Treatment of the slaves varied; however, there were innumerable cases of slaves being worked "like horses," of young ones being "overstrained," and of hard-working "sucklers" losing their children. Black people resisted slavery in many ways: through their interpretation of white religion, through their ability to mislead the master, through escape, through self-destruction, and through organized revolt.[10]

Roles of Black Slave Women:
Black Women as Workers and Mothers

As chattel, Black slave women were forced into the roles of field hand, housekeeper, seamstress, nurse, breeder, etc. They worked alongside the Black men in the fields, plowing and hoeing. Afer working all day for a slavemaster, the women had to care for their own families and spin, weave, and sew well into the night. They had the additional task and accompanying burdens of childbearing and were liable for punishment regardless of motherhood, pregnancy, or the possible injuries that their unborn children might receive. In some cases, Black slave women were given only a few weeks' reprieve prior to and immediately after childbirth. Some women were forced to work until the time of delivery. Later, they were allowed to take the child into the field with them and nurse it at intervals during the day. Often, Black mothers fastened their small children in a knapsack upon their backs while they continued to work.[11]

Black Women as Breeders

One of the most degrading roles that Black women were forced into was that of breeders of other slaves. The termination of the African trade compelled the masters to pay greater attention to the reproduction of their labor force. By 1860, the 400,000 imported Africans had become an American population of more than 4,000,000.[12]

In the role of breeders, Black women were forced to bear children every twelve months. Later, these children were taken from their masters, many of whom fathered the children, sometimes used the children as hostages to prevent the mother from running away.

In 1832, an economist from the state of Virginia admitted that his state was a "Negro-raising state" and was able to export 6,000 slaves annually. One leader sadly confessed that "the chief pecuniary resource in the border states is the breeding of slaves." Another slave owner boasted that his women were "uncommonly good breeders." Although it is impossible to ascertain how many planters themselves participated in the "breeding process," a mulatto progeny numbering in the hundreds of thousands was spawned before the Civil War.[13]

Sexual Exploitation of Black Women

Margo Crawford addresses the relationship between Black slave women and white male owners as follows:

> The white man saw the Black woman as nourisher of his soul. People from material cultures are always intoxicated by those who live close to nature. He saw her, seeked [sic] her, sold her. This Black diamond in dirt that he called his ebony pieces.[14]

During slavery, Black women were sexually available to any white man and had few viable defenses against this exploitation. Therefore, Black women's lives depended on their master's generosity. If they denied their slave masters, women risked being

whipped or sold.

Sometimes Black women were able to escape this fate when Black men risked death rather than passively accepting the physical and sexual abuse of slave women. In some cases, Black men who protected their women were not punished; more often, however, they were whipped or killed.[15]

Black Women as Resisters of Slavery

Many historical documentations present stereotyped portraits of servile slaves and their disorganized family structures. There is a great emphasis today, however, on Black people's reclaiming their legitimate past and recognizing their rich cultural traditions. Primary documents still exist pertaining to women and men in slavery because abolitionists, as well as defenders of the slave system, collected the evidence.

Gerder Lerner collected much of this information in *Black Women in White America*. Through recorded interviews, excerpts from diaries, and other written sources, the coping skills of individual female slaves became apparent. How they acquired information, learned to read, educated other Black people, operated businesses, and purchased their own freedom were central to Black women's slavery experience.[16]

While some Black women peacefully resisted slavery, others were more militant—like Nanny Prossier, who led a slave revolt. Some slave women poisoned their masters with arsenic, "mixtures of leaves and heads of reptiles," "rat's bane," hemlock, "Jamestown weed, poke root, and powdered glass," "powdered scorpion's ashes, four snake heads and spiders beaten together in buttermilk." Others burned houses and outhouses or slew their masters and mistresses "for crossing the invisible line they had marked in their hearts."[17]

Some of the most spectacular resisters of slavery were the women who escaped on the Underground Railroad. It has been estimated that at least one out of every four fugitives was a female. One such fugitive, 18-year-old Lear Green, was shipped in a chest from Baltimore to Philadelphia. Another, Ellen Craft, used her fair-skinned appearance to pose as a planter while her husband assumed the role of her devoted slave. One of the most renowned Black fugitives, Harriet Tubman, escaped from slavery in Maryland and returned nineteen times to free more than three hundred slaves.

During this same period, Black women assumed active and nontraditional roles in the Abolitionist Movement. Some also supported the Women's Liberation Movement, although most Black women considered the abolition of slavery their first priority. When the Civil War erupted, Black women were a conspicuous and stable force in the struggle. Harriet Tubman and Sojourner Truth are probably the best-known Black women who supported the Union cause; however, tens of thousands crossed the rebel lines to serve the Union army as washwomen, cooks, laborers and nurses. Simultaneously, Black women in the North raised money for war relief and sent clothes and food to Southern refugees.

Throughout the war, Black women created opportunities for Black people by providing avenues through which they could achieve education. Schools were established, ranging from sparsely furnished one-room schools to institutions of higher learning. These female soldiers, educators, and political writers were the liberating foremothers of the women who struggled for civil rights for Black people in the twentieth century.

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[1] E. Genovese. *Roll, Jordan, Roll* (New York: Vintage Books/Random House, 1976), p.4.

[2] M. Perinbaum. Lecture delivered at Spelman College, Spring 1969.

[3] J. Ladner. *Tomorrow's Tomorrow: The Black Woman* (New York: Doubleday and Co., Inc., 1972), p. 8.

[4] M. Perinbaum. Lecture delivered at Spelman College, Spring 1969.

[5] A. Meir and E. Rudwick. *From Plantation to Ghetto*. (New York: Hill and Wang, 1966), p. 35.

[6] Ibid., p. 35.

[7] M. Crawford. "Diamonds in Dirt Theory of Slavery: Seasoning the Female Slave." W. Johnson and T. Green (Eds.), *Perspectives on Afro-American Women.* Washington, D.C.: ECCA Publications, Inc., 1975.

[8] E. Genovese, op. cit., pp. xv, 5.

[9] J. Ladner, op. cit., pp. 11-16.

[10] J. Franklin. "The Bitter Years of Slavery." *Life Magazine,* November 27, 1968, pp. 112-113.

[11] G. Lerner. *Black Women in White America.* New York: Vintage Books/Random House, 1973, p. 47.

[12] E. Genovese, op. cit., p. 5.

[13] J. Franklin, op. cit., pp. 109-110.

[14] M. Crawford, op. cit., p. 24.

[15] J. Sochen. *Herstory: A Woman's View of American History.* New York: Alfred Publishing Co., 1974.

[16] G. Lerner, op. cit., pp. 27-45.

[17] L. Bennett, Jr., "No Crystal Stair: The Black Woman in History." *Ebony,* August, 1977, Vol. XXXII, No. 10, p. 168.

Unit I
Lesson 2

BLACK WOMAN IN THE 20TH CENTURY

INTRODUCTION

This lesson introduces another era of the Black woman's story in America—that period which extends from Reconstruction through the Civil Rights Movement of the 1960's. There are few literary sources which describe this period from a female perspective; however, the story can be pieced together from a selection of autobiographical and biographical accounts in combination with historical references. This is the saga of the Black woman's emergence from slavery, her struggle against the racial oppression which characterized the Jim Crow/Jane Crow regime, and her open clash with the forces of discrimination.

OBJECTIVES

1. **To be able to trace the main events which mark Black women's progress toward racial and sexual equality in the modern era.**
2. **To be able to cite statistics on the current status of Black women in the labor force, or identify other measures which indicate the degree of Black women's progress toward racial and sexual equality.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: A Century of Struggle (Objective 1)

1. Assign the reading, "Highlights of the Modern Era: Progress Toward Racial and Sexual Equality," included with this lesson.
2. Facilitate a discussion of the events of the modern era by asking such questions as:
   a. What did the 15th Amendment do for Black men? Black women?
   b. When did Black women win the right to vote?
   c. How do you account for the time lag between Black men's and Black women's enfranchisement?
   d. What event most startled you?
   e. How would you summarize in one sentence the process of Black women's gaining racial and sexual equality?
   f. What events of the modern era have most affected your life?

Activity II: A Measure of Progress (Objective 2)

1. Acquire multiple copies of "Minority Women Workers: A Statistical Overview," 1977, Revised, by writing U.S. Department of Labor, Women's Bureau, Washington, D.C. 20210. After students have read it, discuss the current status of Black women in the labor force.
2. Write the words "racism" and "sexism" on the board and list the similarities and differences of the two terms.
3. Ask each student to recall a Black working woman whom they personally know.
4. Ask volunteers to describe this woman, including an analysis of: (1) how she demonstrates progress toward racial and sexual equality and (2) how she exemplifies the continued existence of racial and sexual discrimination.
5. Ask students to brainstorm other measures of Black women's progress toward racial and sexual equality.
6. Write these on the board and discuss what they indicate about Black women's current status.

BLACK WOMAN IN THE 20TH CENTURY

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Lerner, G. *Black women in white America: A documentary history.* New York: Vintage Books, 1973.

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Quarles, B. *The Negro in the making of America.* New York: Collier Books, 1964.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: HIGHLIGHTS OF THE MODERN ERA: PROGRESS TOWARD RACIAL AND SEXUAL EQUALITY *

1860 - Nine-tenths of the Black population worked in the southern region of the United States. Most were engaged in large-scale agriculture.

1861, April 15 - Civil War broke out with the seizure of Fort Sumter in Charleston, South Carolina.

1863, January 1 - Emancipation Proclamation issued.

1865, January 31 - Thirteenth Amendment prohibited slavery throughout the United States and its territories.

1865 - "Mammy Don't Cook No Mo'. You's Free! You's Free!" (Jubilee Song).

1865, March - Congress established the Freedmen's Bureau. This organization distributed rations and established forty hospitals and four thousand schools, which ranged from elementary through college.

1865-1866 - Black Codes, laws for control of Black people, were passed by the state legislatures which emerged under the reconstruction policies of Lincoln and Johnson. They were designed to replace defunct slave codes, and "Jim Crow/Jane Crow" regulations were part of the legislation.

1865 - Ku Klux Klan (KKK) began in Pulaski, Tennessee. Its tactics ranged from simple fright to ruthless terrorist activities.

1866, June 13 - Fourteenth Amendment declared that all persons born in the United States were citizens, and that no state could abridge the rights of such citizens or deprive any person within its jurisdiction of equal protection.

1870, March 30 - Fifteenth Amendment mandated that a "citizen's" right to vote should not be denied by a state or by the national government on the basis of race or color. Provided black men, *not black women,* the right to vote.

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* The events listed in "Highlights of the Modern Era: Progress Toward Racial and Sexual Equality" are summarized from *The Negro in the Making of America* (Quarles, 1964). This book provides a political and economic analysis of Black progress since slavery and is written primarily from a male perspective. Further insight into Black women's experiences can be gleaned from the documents included in *Black Women in White America* (Lerner, 1973) and the biographies and autobiographies of Black women who lived during these years.

1890 - The first United States Census to include racial distinctions compiled data on white and Black laborers. These figures showed that of the 975,530 "colored" women gainfully employed, 38.74 percent were in agriculture, 30.83 percent were in domestic service (cooks, chambermaids, etc.), 15.59 percent were laundresses, and 2.76 percent were engaged in manufacturing and mechanical pursuits. These figures included Indian, Chinese, and Japanese laborers.

1896 - Founding of the National Association of Colored Women (NACW). It reported a membership of 300,000 women located in every state in the United States. Its emphasis was public service, including improving education, health, and transportation and assisting the women's suffrage movement.

1896 - The *Plessy* v. *Ferguson* Supreme Court decision upheld a Louisiana law for racially segregated railroad accommodations. Supporting the belief in white superiority, the Court ruled that laws were "powerless to eradicate racial instincts or to abolish distinctions based upon physical differences."

1909 - The National Association for the Advancement of Colored People (NAACP) was founded, and its goal was "to make 11,000,000 Americans physically free of peonage, mentally free from ignorance, politically free from disfranchisement, and socially free from insult."

1910 - The National League on Urban Conditions was established by Ruth Standesh Baldwin. This organization later became the National Urban League.

1913 - The NAACP protested "Jim Crow" in civil service employment practices.

1915 - The new Klan was organized near Atlanta, Georgia.

1917, April 17 - The United States declared war on Germany. With the halting of foreign immigration and the removal of hundreds of thousands of skilled and semiskilled from the labor force, the booming war industries desperately began recruiting Black men and white women, but Black women only minimally (Lerner). Industries sent labor agents into the South, and Black people (primarily men) readily responded to the good jobs and free transportation.

1919 - More than twenty race riots broke out in American cities, including Omaha, Nebraska; Long View, Texas; Washington, D.C.; and Chicago, Illinois. There were many causes of the riots; however, postwar job competition between races and Black migration into white neighborhoods were two dominant issues. In northern cities, the Black person's quest for jobs and housing had intensified, as the Black population had increased. The North and the West had 470,000 more Negroes in 1920 than in 1910—the migration resulting mainly from the economic dislocations of World War I.

1919 - The Commission of Interracial Cooperation was founded by whites to improve conditions for postwar Blacks.

1919 - The Nineteenth Amendment was passed, giving women of all races the right to vote.

1920 - Marcus Garvey founded the African Orthodox Church, whose religious symbols included Black angels and a white Satan. This movement represented a growing wave of racial pride in Black people.

1929, October - Collapse of the stock market. Blacks, whose economic positions were tenuous, were particularly affected.

1930 - The Association of Southern Women for the Prevention of Lynching (ASWPL) was formed as an outgrowth of the Women's Council of the Commission for Interracial Cooperation. Both Black and white women united to fight this form of racial oppression.

1932-1935 - Hoover's New Deal brought "relief, recovery and reform" to the American people. Blacks comprised 3,000,000 of the 18,000,000 persons on relief in May, 1935. In direct relief—the giving of food allowances, clothing, and commodity surpluses—Black people faced less discrimination than in work relief, where they received few skilled-labor or white-collar jobs. The Public Works Administration (PWA) required that a quota of skilled Blacks be involved in slum-clearance projects. The low-cost housing activities of the PWA helped relieve the congested living conditions of Black families in more than twenty-five cities. Other relief agencies which assisted Blacks were the Civilian Conservation Corps and the Works Progress Administration.

1935 - The National Council of Negro Women (NCNW) was formed.

1941, June 25 - President Roosevelt issued Executive Order 8802, which officially reaffirmed the government's policy of nondiscriminatory employment. Job discrimination in defense industry was the primary target of this order; however, it also directed that the vocational training program be conducted without reference to race and stipulated that all future defense contracts include nondiscrimination clauses. The armed forces, however, retained a segregated pattern.

1941, December 7 - Japan attacked the American naval base at Pearl Harbor. This date marks the entry of the United States into World War II.

1942-1944 - The Women's Reserve of the Navy (WAVES) was organized. In 1944, Black women were permitted to join. The Women's Reserve of the Coast Guard (SPARS) was equally tardy in admitting Blacks.

1943 - Tense race relations on the home front. In the South, Black domestics formed "Eleanor Clubs," named after Eleanor Roosevelt. Their motto was, "A white woman in every kitchen."

1943 - Four major racial outbreaks—one in Harlem, one in Los Angeles (the "Zoot Suit" riot), and two in Detroit. Competition for jobs and housing were central factors in the disturbances.

1944 - 1,000,000 more Black women were in civilian jobs than in 1940. During this same period, the number of Blacks employed in government service jumped from 60,00 to 300,000. The employment of Black women in industry quadrupled during the war years.

1945 - NAACP established a Hollywood unit to advise screenwriters and producers on realistic (nonstereotypic) portrayals of Black people.

1945 - Blacks showed a keen interest in the founding of the United Nations (U.N.). They gave wholehearted approval to the charter provision of the U.N. in which the member states pledged themselves to promote "respect for human rights and fundamental freedom for all without distinction as to race, sex, language or religion."

1946 - The Secretary of the Navy issued an official directive: "Effective immediately, all restrictions governing the types of assignments for which Negro naval personnel are eligible are hereby lifted."

1946 - Supreme Court decreed that a Black passenger in interstate commerce was entitled to make her journey without conforming to the segregation laws of the states through which the carrier might pass (*Morgan* v. *Virginia*).

1947 - The NAACP presented to the U.N.'s Office of Social Affairs a 155-page document entitled "A Statement on the Denial of Human Rights to Minorities in the Case of Citizens of Negro Descent in the United States of America and an Appeal to the United Nations for Redress."

1948 - Supreme Court ruled that restrictive covenants—private agreements to exclude persons of a designated race or color from the ownership or occupation of real property—were not enforceable by the judiciary (*Shelley* v. *Kraemer*).

1954, May 17 - Nine justices rendered a unanimous decision on the *Brown* v. *Board of Education* case. This decision reversed the Plessy decision of 1896 and declared racial segregation in public schools unconstitutional.

1955, December 1 - Rosa Parks refused to surrender her seat to a white man on a bus in Montgomery, Alabama. When asked what happened, she said that she did not move, and she had made up her mind never to move again. This incident sparked a series of bus boycotts which served to integrate city buses.

1956, March - Nineteen Senators and eighty-one House of Representatives members issued a "Southern Manifesto" praising "the motives of those states which have declared their intention to resist forced integration by any lawful means."

1956 - The Southern Christian Leadership Conference (SCLC) was founded by 100 clergymen. This organization reflected the belief that churches should become a dominant force in the battle for civil rights.

1957-1958 - Little Rock, Arkansas, schools were closed for the entire school year.

1959 - Prince Edward County, Virginia, public schools were closed, although private schools for white children were operated with the support of state funds.

1960, February 1 - The contemporary "sit-in" movement began in Greensboro, North Carolina. Within eighteen months, as reported by the Southern Regional Council, 70,000 persons had participated in student "sit-ins" and 101 southern communities had desegregated one or more of their eating places. The effort to coordinate the movement led to the founding of the Student Nonviolent Coordinating Committee, dubbed SNCC. This group was dedicated to helping Black students in the North and South.

1961, May - The Congress on Racial Equality (CORE) challenged "Jim Crow/Jane Crow" in travel. Leaving Washington, D.C., thirteen "Freedom Riders" traveled by bus to Birmingham, Alabama, where they were attacked. The group then took a plane to New Orleans—their destination point.

1962, November - President Kennedy issued an executive order barring discrimination in the sale or rental of federal housing as well as housing financed through federal assistance.

1963 - The 100th Anniversary of the Emancipation Proclamation. On August 28, more than 400 national organizations sponsored a "March on Washington for Freedom and Jobs." Over 200,000 Americans—white and Black, Christian and Jewish—participated.

1963 - The Equal Pay Act was passed by Congress. It became effective in 1964 and required that men and women performing equal work receive equal pay.

1963 - The Black Muslim Movement had a reported membership of 50,000. This religious group emphasized economic self-sufficiency for Black people, strict segregation of the races, and rigid sex-role assignments within Black families.

1964 - Congress passed the Civil Rights Act of 1964, a law which barred discrimination in education because of race, color, religion, or national origin. Title VII of this act prohibited discrimination in employment because of sex, in addition to the traits listed above. In fact, opponents of the act added "sex" because they felt it would jeopardize passage of the bill. Some members of Congress actively supported the addition and thus racial minorities, including women, gained another device with which to fight discrimination.

1972 - Congress passed Title IX of the Educational Amendments of 1972, a law which prohibited discrimination based on sex in educational programs or activities which receive federal financial assistance.

Unit I
Lesson 3

BLACK WOMEN ROLE MODELS: HISTORICAL AND CONTEMPORARY

INTRODUCTION

This lesson provides a representative sample of Black women who emerged as leaders during slavery and in the modern era. These women frequently distinguished themselves in more than one area. Liberators also worked as politicians, and politicians frequently were writers and educators. Simplistically stated, however, this lesson introduces the learner to Black "her-story"— to educators and writers from the slavery era and to contemporary Black female writers, politicians, artists and athletes.

Knowledge of the forces which have shaped the life experiences of individual Black women should help discredit any notion that there is a monolithic concept of "the Black woman." This lesson must be tempered, however, with an understanding that the high achievement and excellence attained by a few cannot erase the cycle of poverty which has engulfed the lives of many Black women.

The examples included here have been selected to present a composite picture of the most renowned women from a variety of different areas. This presentation will hopefully provide a sample of Black female heroines or women of achievement with whom students can identify and consequently enhance their own self-esteem and life goals.

OBJECTIVES

1. **To be able to answer the questions on the pre-post tests which are included in this lesson.**
2. **To be able to name three Black heroines and describe their contributions.**
3. **To be able to name one Black heroine with whom you can identify and explain why.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings. Select media resources from Suggested Media Resources in Appendix.

SUGGESTED LEARNING ACTIVITIES

Activity I: Herstory Quiz (Objective 1)

1. Administer the Herstory quiz, included in this lesson, to the class.
2. Score the quiz and observe how many students fall into the "that's cool," "still cookin'," and "better get on the case" categories.

Activity II: Women Out of Herstory (Objectives 2 and 3)

1. Ask students to read the material, "Discovering Role Models," included with this lesson. Make research assignments based on the pretest scores.
   a. "That's cool"—identify one herstorical *or* contemporary Black woman to study in-depth.
   b. "Still Cookin' "—identify one herstorical *and* one contemporary Black woman to study.
   c. "Better get on the case"— write a posttest for this lesson, drawing from the women who are listed in the packet, "Discovering Role Models" and the "Herstory Quiz."
2. Ask students to share their learning experiences with the class.
3. **Related Media:** *The Emerging Woman* (Film Image); *Harriet Tubman and the Underground Railroad* (Contemporary McGraw-Hill Films); *Roberta Flack* (Indiana University Audio-Visual Center)

Activity III: Herstory Posttest (Objective 2)

1. Administer the posttest—a composite of the best items written by students in Activity II.
2. Score the quiz.
3. Observe how students perform on the quiz.

Activity IV: My Favorite Black Her-o (Objective 3)

Ask students to share with the class their favorite Black woman, and explain what specific characteristics caused them to choose this person as a role model, after having read the materials on "Discovering Role Models," included with this lesson.

BLACK WOMEN ROLE MODELS: CONTEMPORARY

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BLACK WOMEN ROLE MODELS: HERSTORICAL

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* Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: HERSTORY QUIZ *

History tends to focus upon the deeds of men. Most of us feel quite comfortable with names like Frederick Douglass, Nat Turner and Crispus Attucks. But what about us—Black women? We weren't just standing on the sidelines cheering our men on.

So let's see how much we remember. Let's test our knowledge of herstory.

1. Established in 1902 in a North Carolina blacksmith's shed, Palmer Memorial Institute is today an outstanding educational institution in this country. Its founder was:
   (a) Alice Dunbar Nelson
   (b) Josephine Silone Yates
   (c) Charlotte Hawkins Brown
2. First of the great blues singers, this lady discovered and coached the legendary Bessie Smith.
   (a) Gertrude "Ma" Rainey
   (b) Ida Cox
   (c) Mamie Smith
3. This flying daredevil, killed in an air crash at the age of 33, was the first Black woman pilot.
   (a) Bessie Coleman
   (b) Marie Dickerson
   (c) Dorothy Darby
4. She was the White House dressmaker and confidante of Mary Todd Lincoln. She wrote about her experiences in *Behind the Scenes.*
   (a) Mary Peake
   (b) Mabel Lewis
   (c) Elizabeth Keckley
5. One of history's best-known Black women, she was a dynamic orator who lectured widely against slavery and for women's rights.
   (a) Margaret Garner
   (b) Sojourner Truth
   (c) Eleanor Eldridge
6. Courageous journalist, editor and writer, she waged a one-woman crusade against lynching and compiled *A Red Record*, the first statistical pamphlet on lynching published in America.
   (a) Ida B. Wells Barnett
   (b) Mary Church Terrell
   (c) Gertrude Bustill Mossell
7. With only a handful of students this teacher started her school in the remodeled basement of a Georgia church. Known today as Haines Normal Institute, its student body numbers over 1,000 students.
   (a) Victoria Earle Matthews
   (b) Susie Baker King Taylor
   (c) Lucy Craft Laney
8. A versatile star of stage, screen and radio, this actress was the first Black to win a Hollywood Academy Award for best supporting actress in *Gone With the Wind.*
   (a) Hilda Simms
   (b) Hattie McDaniel
   (c) Dorothy Dandridge
9. The Oblate Sisters of Providence, established in 1829, was the first Catholic religious order for Blacks in the Church. Who was one of its founders and the first Mother Superior?
   (a) Jenny Slew
   (b) Rachel Parker
   (c) Mary Elizabeth Lange
10. This famous dancer-choreographer-anthropologist is a leading authority on Caribbean dance. She founded her own dance school in New York City and toured the U.S. and Europe with her popular dance troupe for over a decade.
    (a) Carmen de Lavallade
    (b) Katherine Dunham
    (c) Pearl Primus

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11. Who was the only Black woman tennis champion to win victories at Wimbledon and Forest Hills?
(a) Althea Gibson Darden
(b) Isadore Channels
(c) Margot Tiff
12. Best known in history as the main conductor of the Underground Railroad, this fugitive slave was also a nurse, scout and spy for the Union Army.
(a) Mary Quickley
(b) Lena Mason
(c) Harriet Tubman
13. A young Black woman and her husband made a daring escape to freedom, she posing as a slave holder and he as her slave.
(a) Ellen Craft
(b) Mary Elizabeth Bowser
(c) Ann M. Becroft
14. This stunning beauty was one of the first Black women to break into high-fashion modeling. Now she is a successful businesswoman (wigs).
(a) Joyce Walker
(b) Beverly Johnson
(c) Naomi Sims
15. Audiences loved this vivacious star, nationally acclaimed as the leading Black entertainer of her time. She played the major role in Broadway's first all-Black musical, *Shuffle Along*. She was:
(a) Josephine Baker
(b) Florence Mills
(c) Bessie Smith
16. In 1960 a fleet-footed runner became the first American to win three gold medals in Olympic track.
(a) Wyomia Tyus
(b) Wilma Rudolph
(c) Edith McGuire
17. Educator and humanitarian, she founded the National Council of Negro Women, was an advisor to President Roosevelt and established the Florida college that today bears her name.
(a) Hallie Q. Brown
(b) Fannie Jackson Coppin
(c) Mary McLeod Bethune
18. Who sparked the Montgomery bus boycott in 1955 by refusing to move to the back of the bus?
(a) Rosa Parks
(b) Fannie Lou Hamer
(c) Daisy Bates
19. Daughter of a New York tavern owner, this young woman saved the life of General George Washington when she upset an assassination plot that had been planned against him.
(a) Molly Williams
(b) Chloe
(c) Phoebe Fraunces
20. This Mississippi-born singer is one of the world's great operatic sopranos. She starred at the New York Metropolitan Opera for several seasons, has made numerous recordings.
(a) Reri Grist
(b) Leontyne Price
(c) Mattiwilda Dobbs
21. Who was the first Black playwright to win the New York Drama Critics Circle award for her play *Raisin in the Sun*? She was:
(a) Lorraine Hansberry
(b) Alice Childress
(c) Maya Angelou
22. She was founder and president of St. Luke Penny Savings Bank of Richmond, Va., the oldest Black-owned and Black-managed bank in America.
(a) Madame C.J. Walker
(b) Mary Eleanora McCoy
(c) Maggie Lena Walker
23. Journalist, lawyer and editor, she was the first Black newspaperwoman in North America. In 1854 she founded and edited the *Provincial Freeman*, Canada's first antislavery weekly.
(a) Amanda Smith
(b) Matilda Beasley
(c) Mary Ann Shadd Cary
24. This well-known actress has appeared in films, network TV and on the Broadway stage. She starred in the original version of *Purlie Victorious* and has teamed with her actor-husband in readings of poetry by Black authors.
(a) Cicely Tyson
(b) Melba Moore
(c) Ruby Dee
25. Popularly known as the "high priestess of soul," she is a performer of extraordinary power and composer of stir-

ring Black songs with a message.
(a) Aretha Franklin
(b) Nina Simone
(c) Robert Flack

26. In 1951 this prima ballerina became the first Black in history to dance with the New York Metropolitan Opera.
(a) Janet Collins
(b) Mary Hinkson
(c) Judity Jamison

27. One of the most popular antislavery lecturers of her time, this young woman was also a gifted poet. Her first collection, *Poems on Miscellaneous Subjects,* sold over 10,000 copies.
(a) Frances Ellen Watkins Harper
(b) Lucy Terry
(c) Phillis Wheatley

28. Among America's pioneer businesswomen was this Louisianan who developed hair-care preparations and her own cosmetics line. She ran a chain of beauty schools that made her the first Black millionaire.
(a) Maggie L. Porter
(b) Myrtle Cook
(c) Madame C.J. Walker

29. What distinguished Black poet won the Pulitzer Prize in 1950?
(a) Margaret Walker
(b) Gwendolyn Brooks
(c) Sonia Sanchez

30. During the 1920s this musical star went from the Broadway chorus line to become the toast of Paris as star of the Folies Bergère.
(a) Ethel Waters
(b) Josephine Baker
(c) Maxine Sullivan

31. Born in 1868, this daughter of former slaves was a widely acclaimed concert singer known as "Black Patti." Her real name was:
(a) Elizabeth Greenfield
(b) Charlotte Hawkins Brown
(c) Sisseretta Jones

32. She was awarded "the sum of four pounds" in damages after successfully using the Massachusetts courts to win her freedom in 1766. Her legal struggle encouraged other slaves to sue for their freedom. Who was she?
(a) Jenny Slew
(b) Sojourner Truth
(c) Hallie Q. Brown

33. Our first Black American female poet wrote "Bars Fight," a poem about an Indian massacre in 1746.
(a) Frances Harper
(b) Lucy Terry
(c) Elizabeth Freeman

34. During the Civil War, this former slave became a teacher-nurse. She worked as a nurse with Clara Barton and taught writing and reading to the first regiment of Black Union troops. She was:
(a) Maria W. Steward
(b) Susie King Taylor
(c) Susan McKinney Steward

Answers

1. (c)	2. (a)	3. (a)	4. (c)
5. (b)	6. (a)	7. (c)	8. (b)
9. (c)	10. (b)	11. (a)	12. (c)
13. (a)	14. (c)	15. (b)	16. (b)
17. (c)	18. (a)	19. (c)	20. (b)
21. (a)	22. (c)	23. (c)	24. (c)
25. (b)	26. (a)	27. (a)	28. (c)
29. (b)	30. (b)	31. (c)	32. (a)
33. (b)	34. (b)		

SCORE

25-34 Correct—That's cool
20-25 Correct—Still cookin'
Below 20—Better get on the case

ACTIVITY II: DISCOVERING ROLE MODELS

This activity section contains brief biographical sketches and bibliographies on the following topics:

1. *Black Women Out of Herstory*
   - A. Harriet Tubman
   - B. Sojourner Truth
   - C. Ida B. Wells Barnett
   - D. Phillis Wheatley
   - E. Additional Herstorical Role Models
2. *Contemporary Black Women*
   - .F. Shirley A. Chisholm
   - G. Angela Davis
   - H. Cicely Tyson
   - I. Maya Angelou, Gwendolyn Brooks and Nikki Giovanni: Three Great Writers
   - J. Additional Contemporary Role Models

1. Black Women Out of Herstory

A. Harriet Tubman

Harriet Tubman was born to slave parents, Benjamin Ross and Rit Green, in 1823 in the Bucktown District of Dorchester County on Maryland's eastern shore. Like most slave children, her memories were mostly of hard work, hunger and mistreatment. As a teenager, she was struck in the head by a two-pound weight hurled by the overseer when she tried to protect another slave. As a result of this injury, she suffered from a form of chronic narcolepsy, experiencing sleeping seizures and dizzy spells for the rest of her life.

In 1845, she married John Tubman, a freedman. Several years later, in 1848, she succeeded in escaping from slavery—charting her way through unknown land alone, and securing the help of a Quaker who opposed slavery on moral grounds. Once free, she began to plan escape routes for other slaves. Over a period of 10 years, she made twenty trips from the North to the South, via the underground railroad, and rescued more than three hundred slaves. She became notorious as the Moses of her people, and a price of $40,000 was set for her capture. Her strength, intelligence and courage, however, won the admiration of leading white abolitionists, some of whom sheltered her "passengers."

In 1860, Harriet Tubman began to canvass the nation, appearing at anti-slavery meetings and speaking on behalf of women's rights. Shortly before the Civil War, she was forced for a time to live in Canada, but she soon returned to the United States, serving the Union cause openly and actively as nurse, soldier, spy and scout.

Harriet Tubman was the first, and last, American woman to lead American soldiers in battle. According to a Boston *Commenwealth* dispatch of July 10, 1863, Harriet Tubman led a Union raid up South Carolina's Combahee River on June 2, 1863. The paper reported that "Col. [James] Montgomery and the gallant band of three hundred Black soldiers, under the guidance of a Black woman, dashed into the enemy's county, struck a bold and effective blow, destroyed millions of dollars' worth of commissary stores, cotton and lordly dwellings, and freed eight hundred slaves and thousands of dollars' worth of property, without losing a man or receiving a scratch." The paper declared that after the raid, the troops were addressed by Col. Montgomery and

"the Black woman, who led the raid and under whose inspiration it was originated and conducted."

Harriet Tubman died on March 10, 1913, and was buried with military honors in Auburn's Fort Hill Cemetery, Auburn, New York. She had distinguished herself both in the struggle to free Black people from slavery and in the effort to win equal rights for women.

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B. Sojourner Truth

"Children, I talks to God, and God talks to me."
She called her mission *"Being a sign unto the people."*

Sojourner Truth (1797-1883) was born a slave in the Hudson Valley of New York. She was named Isabella Baumfree by her Dutch master, but was called "Bell." Before she was twelve, she had been sold three times. When her master decided it was time for her to start bearing children, Bell was married to an older slave, Thomas. Through this union, she became the mother of five children. She was freed by the New York Emancipation Act of 1827, and lived for a time in New York City. Just out of bondage, she used the law to free her son from an Alabama plantation; later, as a domestic in New York, she became the first Black to file and win a suit for slander against prominent whites.

Bell became disillusioned with life in New York and assumed, as her "mission" in life, the task of traveling across the country and spreading "the truth." Later she adopted the name Sojourner Truth, a name she felt God had given her. This self-styled prophetess became famous as an itinerant preacher who was known from the eastern seaboard to the western frontier—a legend in her time. Wherever she appeared, huge crowds would gather to hear her.

During the Civil War, she raised money to buy gifts for the soldiers, and went into the army camps to distribute them. She entertained the soldiers by singing spirituals, many of which she composed. She also aided Blacks who had escaped from enslavement in the South by helping them find work and housing.

After the Civil War, Sojourner Truth continued traveling on behalf of Black people. Although she had never learned to read and write, she campaigned vigoriously for better educational opportunities. On one occasion, she was at a Women's Rights Convention where the ministers in the town had turned public sentiment against the women; Sojourner Truth answered their remarks on

* Basic readings for this lesson.

"Ladies' disposition" with the following, as related in Booker T. Washington's *A New Negro for a New Century:*

"Well, chil'ern, what's all dis here talkin' 'bout? Dat man ober dar say dat women needs to be helped into carriages, and liften ober ditches, an' to have de bes' place everywhar. Nobody eber help me into carriages, or ober mud puddles, or gives me any bes' place [and raising herself to her full height and her voice to a pitch like rolling thunder, she asked], *an' ar'n't I a woman? Look at me! Look at my arm!* [And she bared her right arm to the shoulder, showing her tremendous muscular power.] *I have plowed, an' planted, an' gathered into barns, an' no man could head me—an' ar'n't I a woman? I could work as much, an' eat as much as a man when I could git it, an' bear de lash as well—an' ar'n't I a woman? I have born thirteen children an' seen mos' all sold off into slavery, an' when I cried out with a mother's grief, none but Jesus heard—an' ar'n't I a woman? Den dey talks 'bout dis ting in de head—what dis day call it?"* ["Intellect," whispered someone near.] *"Dat's it, honey. What's dat got to do with woman's rights or niggers' rights? If my cup won't hold but a pint an' yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?"* [And she pointed her finger and sent a keen glance at the minister who had made the argument. The cheering was long and loud.]

"Den dat little man in black dar, he say woman can't have as much rights as man, cause Christ w'an' a woman. Whar did your Christ come from?"

[Rolling thunder could not have stilled that crowd as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeaded] *"Whar did your Christ come from? From God and a woman. Man had nothing to do with him."* [Oh! What a rebuke she gave the little man!]

In 1864, she traveled to Washington to see President Lincoln. Her narrative, published in 1875, recounts her experiences during the war, including her meeting with Abraham Lincoln. Ill health and age finally forced Sojourner Truth to give up traveling. She died at her home in Battle Creek, Michigan, on November 26, 1883.

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* Basic readings for this lesson.

C. Ida B. Wells Barnett

Ida B. Wells Barnett (1862-1931) was born in Holly Springs, Mississippi, of slave parents in 1862. Her parents died of yellow fever epidemic when she was fifteen years old and she became the support and substitute parent for her five younger sisters and brothers. She misrepresented her age and secured a teaching position. In 1884, she moved to Memphis, Tennessee, where she criticized the inadequate school facilities for the Black children she taught, and consequently lost her job.

While continuing her education at Fisk University, she began to write articles for Black newspapers under the pen name "Iola." Later, as the co-owner of the Memphis *Free Speech* newspaper, she launched a vigorous political campaign against lynching through her columns, pamphlets and persuasive lectures.

After the offices of her paper were destroyed and her life threatened, Ida B. Wells Barnett began her one-woman crusade against lynching—lecturing, writing and organizing. Her approach was direct. She gathered the facts, using detectives, Pinkerton agents, or informants, and then exposed them to all who would listen. She always emphasized that the motives for lynching had little to do with crime, but were an expression of economic or political oppression of Blacks.

As a woman possessing great charisma and organizational skills, she helped to organize and became editor and president of the Ida B. Wells' Woman's Club, the first Black women's club in Chicago. She founded the Negro Fellowship League in 1908 for underprivileged children, and became the president of the Antilynching Bureau of the National Afro-American Council. In 1913, she organized the first Black women's political club, the Alpha Suffrage Club, and two years later she was elected vice-president of the Chicago Equal Rights League. She was also one of the founding members of the NAACP, but later withdrew because the organization did not measure up to her expectations of a more militant, race-conscious leadership for Black affairs. In 1950, Ida B. Wells Barnett was named one of the 25 outstanding women in Chicago history. She is known as one of the most courageous educators and crusading journalists of her time . . . a woman who fought oppression of Black people.

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* Basic readings for this lesson.

D. Phillis Wheatley

Phillis Wheatley was born in Africa in 1753 and brought to this country from her home, Senegal, in a slave vessel. She was purchased at a slave market in Boston, Massachusetts, in 1761 by Mrs. John Wheatley. Mrs. Wheatley's intent was to purchase a Black, female child and to rear the child so she would be a faithful nurse to her during her old age. A young girl of about seven, clad only in a dirty piece of carpet and weakened from a rough, tedious sea voyage, attracted Mrs. Wheatley. She took the child home and gave her the name Phillis.

Mrs. Wheatley's daughter taught Phillis to read and write. She exhibited remarkable intelligence and imitative powers, and thus progressed rapidly in her studies. She was greatly loved by all who knew her for her amiability and perfect docility. As she grew to womanhood, Phillis Wheatley expressed her thoughts in prose, but more often in poetry. Because of her writings, she became the invited guest in rich and educated families in Boston.

In the summer of 1773, Phillis Wheatley's health began to fail, and doctors recommended a sea voyage. She traveled to England with the son of her owner, for she was still a slave, and in London she was received by many distinguished people. During this time, the poems she had written during her childhood were published and dedicated to the Countess of Huntingdon. This publicity attracted great attention, and the book was embellished with Phillis Wheatley's portrait.

Phillis Wheatley had planned to remain in London and be presented to the kings; however, when she heard that her mistress was ill, she returned to Boston. Mrs. Wheatley died, and shortly after, Mr. Wheatley and their daughter also died. Left destitute and "orphaned," Phillis married John Peters, an intelligent Black man in Boston. However, misfortune followed her in her marriage. Her one child died, and her husband subjected her to cruel treatment. She has no writing dated later than 1773, except for a poetical epistle that was written to General George Washington in 1775.

Phillis Wheatley died in December, 1784, in an obscure part of Boston at the age of thirty-one. By the time of her death, she had conquered the social caste of Boston and London and had been praised by the intellectual elite of two continents.

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E. Additional Herstorical Role Models

Education

Mary McLeod Bethune - an educator who overcame great obstacles to move from a field worker to a college president.

Fannie Jackson Coppin - (1837-1913) ex-slave, noted educator and author of a book titled *Reminiscences of School Life and Hints on Teaching.*

Sarah Mapps Douglas - (1806-1882) educator, officer of the Philadelphia Female Antislavery Society, head of the girls' department of the Institute for Colored Youth.

Charlotte Forten Grimke - (1837-1914) educator, linguist and writer; taught freedom on the Sea Islands after the Civil War.

Lucy Laney - (1854-1933) an ex-slave and noted educator who founded Haines Normal Institute in Augusta, Georgia.

Mary Jane Patterson - became the first Black woman to graduate from college when she received a degree from Oberlin in 1862.

May E. Peake - founded the first school for freedom in the south.

Literature

Frances Ellen Harper - first Black to have a novel published (in 1860).

Lucy Terry Prince - first Black to publish poetry in America, famous speaker.

Maria W. Stewart - (1803-1879) first American-born woman to speak in public and author of *Meditation from the Pen of Mrs. Maria W. Stewart, Negro.*

Business

"Duchess" Quamino - leading caterer in Newport, Rhode Island, established Black beachheads in the middle of the white economy.

Madame C.J. Walker - manufacturer of hair preparations, was reportedly America's first Black millionaire.

Maggie L. Walker - first woman bank president in America, and the only one of the Black race, founded St. Luke Penny Sav Bank, 1903.

Annie R. Zachary - farmer; owner/manager of 1054 acres of farmland.

Politics

Margaret Murray Washington - founder of the National Association of Colored Women.

2. Contemporary Black Women

F. Shirley A. Chisholm

Shirley St. Hill was born November 30, 1926, in Brooklyn, New York, to Ruby and Charles St. Hill, immigrants from the West Indies. At the age of three, she was sent to Barbados to live with other family members while her parents struggled to save money for the education of their three daughters. Shirley returned to Brooklyn to attend grade school and high school. She earned a scholarship to pursue her higher education and graduated from Brooklyn College with a cum laude B.A. in 1946. It was in Brooklyn that she met her husband, Conrad Chisholm. Later, she obtained a master's degree at Columbia University in elementary education.

After obtaining an M.A., Shirley Chisholm began teaching nursery school, became director of a day-care center, and a consultant for the New York Department of Social Services. She entered Brooklyn Democratic Party politics in the early 1950's, doing routine party work. Insistence on honesty, integrity and "fresh leadership" won her a seat in the New York State Assembly in 1964. This was her first public office and climaxed years of struggle for Black representation for her district.

In 1968, Shirley Chisholm became the first Black woman ever elected to the Congress of the United States. After her election, Representative Chisholm indicated her early preference for committee assignments which would reflect her areas of expertise and interest, i.e., education, labor management and inner-city conditions, thereby taking advantage of her years of experience in social service. However, she was given a committee assignment in the area of agriculture to which she complained outspokenly of the misuse of her talents, higher learning, and sensible business counseling. Shirley Chisholm has written an autobiography entitled *Unbought and Unbossed.* In it she says, "I had a liberal education in how politics is run in our country—sort of a graduate course to follow my basic education in ward and county politicking."

Chisholm has been described as a tough and tenacious crusader who believes in the good will and basic decency of Black people. Her result-oriented philosophy focuses on self-determination through meaningful participation in the economic life of the Nation. Chisholm has been the target of considerable criticism from Black leaders and her constituents, however, for her avid support of women's liberation. Of particular concern was a remark attributed to her to the effect that she had experienced more discrimination as a woman than as a Black.

Today, Shirley Chisholm is the only woman and the only Black on the powerful House Rules Committee, which determines which pieces of legislation will be introduced on the house floor. She is also secretary of the full Democratic Caucus, vice-chairperson of the Congressional Black Caucus, and the only woman and only Black who has breakfast with President Carter every other week. She plans to continue pushing for day-care legislation and for a national bill of rights for the three million migrant workers in the U.S. whom she contends are America's most deprived citizens.

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* Basic readings for this lesson.

G. Angela Davis

Angela Yvonne Davis was born on January 26, 1944, in Birmingham, Alabama, or "Bombingham" as nicknamed by local residents. She was the oldest of four children, whose parents could be considered lower middle-income people.

Like many Black children, Angela grew up under the laws of segregation and under Eugene ("Bull") Connor's (Commissioner of Public Safety from 1936-1963) reign of terror. During this time, Black people in the South had to sit in the back of the bus, use separate (gray) toilets, and attend separate but very unequal classrooms. Police brutality went unchallenged and parks were closed to everyone rather than allowing Blacks to use them.

In 1948, Angela Davis's family moved into an area for whites. It was an attractive place with open fields where children could play. Later, it was named Dynamite Hill, after the bombings which came in waves in an attempt to "blow the Blacks out." After the 1954 School Desegregation Act, whites were provoked to more violence because of the fear of integration. For years, the family carefully checked the shrubbery in the yard, looking for green boxes filled with explosives that were hidden in the bushes near the homes of Black people. This time is often referred to as "The Green Box Bombings" era.

During the 60's, the 16th Street Baptist Church, Birmingham's largest Black church, was the focus of numerous civil rights activities. On September 15, 1963, it was bombed in the middle of a Sunday School session and four little girls, all friends of Angela Davis and her family, died. In spite of this incident, the Davises reaffirmed their decision to reside in a white neighborhood.

Angela graduated from high school in June, 1961. The following fall she enrolled in Brandeis University in Waltham, Massachusetts, where she was one of ten Black students in a student body numbering fifteen hundred. While at Brandeis she met Marxist philosopher Herbert Marcuse, who was the most influential teacher in the development of her political thinking. Later, he was her mentor at the University of California at San Diego, where she completed her master's degree.

Angela Davis left San Diego in July, 1969, to accept a position on the philosophy faculty at UCLA, where it became publicized that she was a communist. Though the board of regents voted to fire her, the academic community came to her support and her dismissal was overruled on the grounds that firing for political beliefs was unconstitutional. Sometime during the tumult with the regents, she became involved with the cause of three Black prisoners who were accused of murdering a guard at Soledad Prison. She headed a committee for the defense of the "Soledad Brothers." In June of 1970, a brother of one of the men entered the courtroom where they were being tried, armed with a gun registered to Angela Davis, freed the defendants and took the judge as a hostage. In the ensuing shoot-out, the judge, two of the defendants and the kidnapper were killed.

The link between the murder weapon and Angela Davis, combined with her subsequent disappearance, resulted in her assignment to the list of the FBI's ten most wanted criminals. She was arrested on October 13, 1970, in New York and was extradited back to California the following December. She spent the next two years in prison articulating the need for prison reform and organizing her own defense. On June 4, 1972, after speaking as co-counsel in her own defense, she was acquitted of all charges. She announced her determination to commit her life to freeing political prisoners and to prison reform.

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Nadelson, R. *Who is Angela Davis?* New York: Wyden, 1972.
Biographical sketch of Angela Davis, from her childhood in Alabama to her trial in 1971 on kidnap charges in California, as she sees herself, and as her friends and family see her.

The path of Angela Davis. *Life,* Vol. 69, No. 11, September 11, 1970, pp. 20-27.

H. Cicely Tyson

Cicely Tyson was born and raised in extreme poverty as the youngest of three children born to William and Theodosia Tyson. After her birth, Cicely's mother left her husband and raised her children alone. Her bitterness over the separation soon became evident to Cicely. Because her mother thought of her as her father's favorite, she was watched over like a hawk and raised much more strictly than her sister.

Cicely's first job was as a secretary. One day she stood up and announced to the world that "God didn't put me on earth to pound a typewriter." She left, never to be a secretary again. Another rebellion took place when Cicely decided to quit her career as a pianist. Already a promising concert pianist appearing in many New York concert halls, she decided to reject her mother's dictatorship over her talent. She abandoned playing the piano and has not returned to this musical talent even today.

After the end of her career as a pianist, Cicely became a model, and, in 1956, she appeared on the covers of *Vogue* and *Harper's Bazaar.* Then, despite her mother's early admonitions that acting and movies were "sin," Cicely began to study drama. In 1959, she became the first woman to wear an Afro on national television when she appeared on a CBS culture series, "Camera III".

As she became more renowned, Cicely won a role in Jean Genet's *The Blacks,* for which she won two Vernon Rice Off-Broadway Awards. She then became the first Black actress to have a continuing role on a television series with her lead role in "East Side/West Side."

In 1974, Cicely Tyson was the first performer of any race or sex to be recognized by the Harvard University Faculty Club with a day designated in her honor.

In 1975, Cicely declared that she would never participate in any film that she regards as Black exploitation. She has lived up to her words, and consequently made a great contribution to Black pride and heritage with her roles as "Miss Jane Pittman," for which she received an Emmy; in "Roots," Alex Haley's saga of Black history; and in *Sounder,* for which she was nominated for an Academy Award.

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* Cicely Tyson: A versatile actress. *Ebony,* Vol. XXXII, No. 10, August 1977, p.136.

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I. Maya Angelou, Gwendolyn Brooks, and Nikki Giovanni: Three Great Writers

A capsule narrative of the life histories of these poets/authors would not capture the essence of either their lives or their art. They have all published extensively, and included here is a selection of their works.

The writings of Maya Angelou

* *I Know Why the Caged Bird Sings.* New York: Random House, 1969.
* *Gather Together in My Name.* New York: Random House, 1974.
* *Just Give Me a Cool Drink of Water 'for I Die,* The Poetry of Maya Angelou. New York: Random House, 1971.

Ah Pray My Wings Are Gonna Fit Me Well. New York: Random House, 1975.

* *Singin' and Swingin' and Gettin' Merry Like Christmas.* New York: Random House, 1976.

The writings of Gwendolyn Brooks

* *Annie Allen.* Westport, Conn.: Greenwood Press, 1971.
* *Aloneness.* Detroit: Broadside Press, 1971.

Poems. New York: Harper, 1949.

The Bean Eaters: Poems. New York: Harper, 1960.

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* *Bronzeville Boys and Girls.* New York: Harper, 1956.

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* *Family Pictures.* Detroit: Broadside Press, 1970.

In the Mecca: Poems. New York: Harper, 1968.

* *Jump Bad: A New Chicago Anthology.* Detroit: Broadside Press, 1971.

A Portion of That Field; The Centennial of the Burial of Lincoln, by G.B. and Others. Urbana: University of Illinois Press, 1967.

* *Report from One.* Detroit: Broadside Press, 1972.

Riot. Detroit: Broadside Press, 1969.

Selected Poems. New York: Harper and Row, 1963.

A Street in Bronzeville. New York, London: Harper and Brothers, 1945.

* *The Tiger Who Wore White Gloves, or, What You Are, You Are.* Chicago: Third World Press, 1974.

The writings of Nikki Giovanni

* *Black Feeling/Black Talk/Black Judgment.* New Jersey: William Morrow and Company, 1970.

Spin a Soft Song: Poems for Children. New York: Hill and Wang, 1971.

* *Gemini: An Extended Autobiographical Statement of My First Twenty-One Years of Being a Black Poet.* New York: Viking Press, 1973.
* *My House.* New Jersey: William Morrow and Company, 1972.
* *The Women and the Men.* New Jersey: William Morrow and Company, 1975.

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Ego Tripping and Other Poems for Young Readers. New York: Lawrence Hill, 1973.

A Poetic Equatum: Conversation between Nikki Giovanni and Margaret Walker. Washington, D.C.: Howard University Press, 1974.

Re: Creation. Detroit: Broadside Press, 1975.

J. Additional Contemporary Role Models

Literature

Shirley Grau - author of *The Keepers of the House,* awarded the Pulitzer Prize for fiction in 1965.

Lorraine Hansberry - author of the play *A Raisin in the Sun,* winner of the New York Drama Critics Circle Award.

Notzake Shange - playwright whose name means "she who walks like a lion." Constructed a poetry/dance performance built around the poetry volume *For Colored Girls Who Have Considered Suicide: When The Rainbow is Enuf.*

Stage

Marian Anderson - "world's greatest contralto," soloist with the New York Philharmonic; U.S. delegate to the United Nations.

Pearl Bailey - actress, singer, and U.S. delegate to the United Nations.

Josephine Baker - critics called her the "complete artist"; she used her fortune to adopt and tutor orphaned babies of all races.

Janet Collins - first Black to dance for the Metropolitan Opera in New York in 1951.

Billie Holliday - singer, victim of drug addiction, and subject of the book *Lady Sings the Blues,* by Billie Holliday with William Dufty, and film of the same title.

Mahalia Jackson (1911-1971) - her fame as the "world's greatest gospel singer" is undisputed.

Politics

Daisy Bates - president of the Arkansas NAACP, she played a decisive role in efforts to integrate Central High School in Little Rock; author of *The Long Shadow of Little Rock: A Memoir* (New York: David McKay, 1962).

Yvonne Braithwaite Burke - U.S. Congresswoman from the 37th district of California, first Congresswoman ever to bear a child while in office and first to be granted maternity leave by the Speaker of the House.

Cardess Collins - U.S. Congresswoman from the 7th district of Illinois.

Patricia Roberts Harris - Secretary of the Department of Housing and Urban Development; scholar, author, ambassador, lawyer, holder of numerous honorary degrees and civil rights crusador.

Barbara Jordan - first Black to serve as a representative from Texas since 1883, keynote speaker for the 1976 Democratic National Convention, lawyer.

Anne Moody - activist with the Student Nonviolent Coordinating Committee, participant in many demonstrations and author of *Coming of Age in Mississippi* (New York: Dial Press, 1968).

Sports

Althea Gibson - first Black athlete to compete in the National Indoor (tennis) Championships, first Black international tennis star, won the Wimbledon Title in 1957.

Wilma Rudolph - track and field star, first American woman to win three gold medals in one Olympic meet.

Education

Mary F. Berry - as chancellor of the University of Colorado at Boulder, she was the first woman to head a major American university. She was appointed in January 1977 as the assistant secretary for education in the Department of Health, Education and Welfare.

Ruth Holloway - Director of the Right to Read Program.

Elizabeth Duncan Koontz - former president of the National Education Association and director of the Woman's Bureau of the Department of Labor.

Law

Jane Matilda Bolin - first Black woman judge in the United States.

Constance Baker Motley - U.S. District Judge, southern district of New York.

Charlotte Ray - first Black woman lawyer in the United States.

Margaret Bush Wilson - former chairperson of the board, NAACP.

Miscellaneous

Sadie T. Alexander - first Black woman to receive a Ph.D. in economics.

Ruth Lucas - first Black woman to achieve the rank of colonel in the Air Force.

Ruth Coral Taylor - first Black airline stewardess.

UNIT II

BLACK WOMEN:
MAINTAINING PERSONAL POWER

Unit II
Lesson 4

BLACK FEMINISM

INTRODUCTION

The first wave of the women's movement in America, which declined after women won the right to vote in 1919, had its origin in the abolitionist movement of the late nineteenth century. It is no accident, furthermore, that the contemporary women's movement came to life in the early 60's, when Blacks were demanding an end to racist American practices. Despite logical connections between women's liberation and Black liberation, however, the two forces have never coexisted comfortably. In this lesson students will explore the controversy concerning Black liberation and Black feminism and attempt to formulate personal resolutions to this complex issue.

OBJECTIVES

1. **To be able to explain the relationship between Black liberation and women's liberation from a historical perspective.**
2. **To be able to list five reservations Black women might feel about women's liberation.**
3. **To be able to list five benefits Black women could experience through the women's liberation movement.**
4. **To be able to articulate a personal resolution to this controversy.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Film and Discussion (Objective 1)

1. Show the film *The Emerging Woman* (Film Image, 1974).
2. Ask each student to write one or more stimulus questions for a discussion following the film.
3. Collect the questions and use them to facilitate a discussion on "the historical, economical and political relationships between Black liberation and women's liberation."

Activity II: A Great Debate (Objectives 2 and 3)

1. Ask students to form two teams for a class debate on the involvement of Black women in the feminist movement.
2. Facilitate the debate.
3. Allow time following this activity for class members to address questions to the debate teams.

Activity III: Taking a Stand (Objectives 2, 3 and 4)

1. As an outside class assignment, ask students to formulate their own views concerning the extent to which Black women should be involved in women's liberation. Ask them to take a position and support it with factual information in an essay.
2. Ask students to share their positions with the class via papers or other creative forms of communication.
3. Use the article included in this lesson as a catalyst for discussion. Solicit student reactions to Frankie Freeman's comments.

BLACK FEMINISM

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Haughey, J.C. Black sisters become soul sisters. *America,* 1969, *121,* 67.

Hunter, C. Many Blacks wary of women's liberation movement in U.S. *New York Times,* November 17, 1970, pp. 41-60.

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* Stimpson, C. Thy neighbor's wife, thy neighbor's servants: Women's liberation and Black civil rights. In V. Gornick and B. Moran (Eds.), *Women in sexist society.* New York: Basic Books, Inc., 1971.

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APPENDIX: READINGS AND WORKSHEETS

ACTIVITY III: WOMEN IN THE 70's: BLACK WOMEN AND THE EQUAL RIGHTS AMENDMENT*

Frankie Freeman

Ratification of the Equal Rights Amendment is essential if the goals of the women's movement are to be attained, just as the achievement of women's rights in our society is essential to the achievement of racial justice.

This is true for two reasons. First, if the notion of any human inequality is sanctioned and institutionalized, then other human inequities are predictable and inevitable. Put simply, all human inequality based on factors such as race, sex, religion, and national origin is wrong; one cannot rail against one and ignore or condone the other.

The second reason is the simple fact that 50 percent of all minorities are women and, therefore, in double jeopardy. Were we able suddenly to eliminate all factors which contribute to racial inequality and subordination in this action, minority women would still face the prospect of restricted choices by virtue of their sex .

It is often said that the women's movement is irrelevant to Black women. Yet I ask you—are equal employment opportunity and equal pay for equal work irrelevant? How about adequate child care? Equality in the granting of credit to women? Elimination of sex and race stereotyping in our children's textbooks and the public media? An adequate system of income maintenance which permits people to live with human dignity? I cannot conceive of a negative response to any of these issues; and they are all issues which the women's movement is addressing.

We Black women know that we suffer from the effects of racism and sexism. Public opinion polls, such as the Harris and Virginia Slims polls, reveal that Black women support the goals of the women's movement to a greater extent than white women do. While this would seem to invalidate the myth that Black women are firmly opposed to the women's rights movement, it does not explain our lack of involvement in that movement. What is it, then, that is preventing our active participation in a movement designed to achieve equal rights for all women? What is hanging us up? Let me identify for you some possible hang-ups, all of which are based to some extent on misconceptions and mythologies about the women's movement and about Black women.

Hang-Up Number One is the notion that we must somehow divide our loyalties and our identities—that we should be Blacks first and women second. I find from my experience that I cannot separate my identity that way. Even King Solomon could not split that baby in half and solve the problem. And this is true for all of us. Clearly, we are both Black and female—indivisibly.

Hang-Up Number Two has its roots in the idea that Black women have always been "liberated," and therefore do not need to be involved in a movement to liberate women. There are two sources for this misconception. First, many of us have believed the media-produced stereotype of the women's movement as a middle-class white woman's struggle to escape from housework and child rearing, to get out of her home and into the job market. Why do we accept this stereotype when we know that the media succeeded in convincing many whites that Blacks were, above all, dynamite-toting militants, rapists, dope addicts, and welfare cheaters?

But, some of us, nonetheless, buy the stereotype of the women's movement and accept a false definition of "liberation" which we then apply to ourselves. Are we saying that liberation means getting up at six in the morning, fixing breakfast for a husband and children, sending those children off to school, working all day at a low-paying, unrewarding job, and returning home in the evening to shop, cook, clean, do laundry, and ironing? Is this liberation? Not for us—and not for the women who are committed to

* Frankie M. Freeman is a Commissioner of the United States Commission on Civil Rights. The remarks reproduced here are excerpted, by permission, from a speech given by Commissioner Freeman on August 16, 1973, at the thirty-second national convention of Delta Sigma Theta, Inc., of which she is a past president.

the movement for women's equality and who are struggling for the rights of all women to make free choices about their lives and who are also working for our country's laws, policies, and tax structures to recognize that work in the home and child rearing are meaningful, valuable endeavors.

So let us not claim to be "liberated," because we know that we are far from being liberated and equal—either as Blacks or as women. In looking at the media's treatment of the women's movement, then let us remember what Pauli Murray has said: "While violence has been the ultimate weapon of resistance to racial desegregation, its psychic counter-part, ridicule, has been used to resist sex equality."

Hang-Up Number Three is one about which much has already been said. I refer to the notion that the Black woman's place is behind her man—pushing him into manhood and power. I'm sure that we are all familiar with the argument. But 32 percent—nearly one-third—of all Black families are headed by women. Where are the men for these sisters to stand behind and push?

We Deltas do not believe our men are lacking in manhood. We work and walk with them side by side. It is an insult to Black men to say that Black women must be behind them pushing them into their manhood.

Hang-Up Number Four tells us that the women's movement is not only a white women's movement, but that it is racist. Just as there are sexists in the Black community and in the civil rights movement, it is true [that] there are varying degrees of racist feeling in the women's movement.

But attacking and running away will not eliminate racism in the women's movement or, for that matter, sexism in the Black liberation movements in which some Black men believe that the role of Black women is to cook grits for the revolution. We must build our participation on the positive realities of coalition and mutual support for shared goals and we have some good examples. The coalition between the National Organization for Women and the Urban League brought about the boycott of General Mills because of their discrimination based on both race and sex. And the suit against AT&T was supported by feminists and achieved gains for all women and minority men in regard to equal employment opportunity. Leaders in the women's movement have been among the strongest and most effective supporters of the recently passed minimum wage bill. Without the coalition established to lobby for this legislation, and without the commitment of feminist organizations, extension of the minimum wage to domestic workers—most of whom are Black and 98 percent of whom are women—could not have been achieved.

And speaking of the domestic worker, we must recognize and deal with the relationship between the Black domestic worker and the white "lady of the house." The attitude and experience of many Black domestic workers is expressed in Countee Cullen's poem "*For a Lady I Know.*"

> *She even thinks that up in heaven*
> *Her class lies late and snores,*
> *While poor Black cherubs rise at seven*
> *To do celestial chores.*

That little poem and one other hang-up, which I will get to later, get to the guts of the Black woman's ambivalence about the women's rights movement.

Racist attitudes do exist. But increasingly, large numbers of white women in the women's movement are talking about all women, including their minority sisters. We therefore need to recognize that not all white women are "Miss Ann." In fact, according to Edith Sloan, Executive Director of the National Committee on Household Employment, women's rights organizations have been among the strongest supporters of NCHE. For example, the Ms. Foundation made a sizable donation to support NCHE's National Conference of Household Workers in 1972. And, in all 35 communities in which NCHE has affiliates, substantial aid and support have come from consumer groups, traditional women's groups, such as Church Women United and the YMCA, as well as from feminist organizations, such as NOW, Women's Equity Action League, and the National Women's Political Caucus. In fact, NCHE was founded nine years ago by such groups as Churchwomen United and the YMCA.

To change the negative aspects of the women's movement, to make it more responsive to our needs as Black women, we must

get serious about our participation in feminist organizations and activities.

We do ourselves a disservice when we complain loudly that minority women are not involved in positions of leadership in feminist organizations—unless we are willing to get involved, to work within the organizations to the point at which we can become leaders and officers. To effect change within an organization, that is precisely where we need to be—within. It is illogical to complain that Black women are underrepresented and then refuse to belong, while blaming white women for our lack of participation and leadership. We must decide that the goals of the women's movement are our goals and that *our participation is necessary.* If we, as Black women, are to have any say in the ordering of priorities, the tactics for change, the philosophy and attitude of feminist organizations, we'd better get in there and work for ourselves and our sisters.

Racism and sexism must be jointly confronted. But this is not a new thought. It is imbedded in the historical roots of feminism. Most of the women who fought for women's suffrage in the 19th and early 20th centuries started out in the antislavery movement—struggling for abolition. Yet in the World Anti-Slavery Convention in London in 1840, these active abolitionists were refused admittance to meetings and were forced to sit quietly in the balcony. Why? Because they were women. This reinforced their growing awareness that the battle for the abolition of slavery could never be won without a battle for the abolition of women's slavery. Thus began the first wave of the feminist movement in this country.

This bit of history is known to every Delta. Because we have had taught to us, had preached to us, had read to us over and over and over again the incident about our Founders, who joined other women in the march down Pennsylvania Avenue in 1913 in a demonstration for women's suffrage.

Next, let's deal with one final *Hang-Up, Number Five,* which has to do with "intimate" relationships—dating, marrying, et cetera—between Black men and white women.

I wonder how much of our negative response to the women's movement is a result of our hostility toward white women who are involved with Black men. And how do we deal with the opposite situation?

To some Black women this compounds the rejection they experience in the total life style and struggle. Some Black women think of the violence of rejection as the harshest violence of all:

—you cannot see it
—you cannot touch it
—you cannot describe it
—but you can perceive it
—and you know that it is there
—it is nonverbal
—but you get the message
—and it diminishes the soul and saps the spirit but somehow you manage to hang loose and keep on going.

But is this, or any of these **Hang-Ups**, really valid reasons for us to stay out of the women's movement? I say No! It should be obvious by now that what I'm talking about is a new role for Black women in both the civil rights and women's rights movements. I suggest to you that the Black woman can be a bridge between the two movements, that we can take a lead in addressing the dual oppression of racism and sexism. We can begin to develop what Geraldine Rickman, a Black psychologist, calls "linkages" between these two vital arms of the human liberation movement.

Our first step is to begin to support—loudly and clearly—the Black women who have begun to link the two movements, and who have often endured criticism and hostility for their actions.

UNIT II
Lesson 5

NEW ROADS TO SURVIVAL FOR BLACK WOMEN

INTRODUCTION

After completing a course in the psychology of the Black female experience, students should be able to utilize new information and insights to improve the institutions which directly affect them and to direct their personal lives more positively. This final lesson, therefore, is designed to motivate students to create strategies for personal and institutional change—in effect, to formulate new roads to survival for Black women.

OBJECTIVES

1. **To be able to identify institutional and personal obstacles which impede the well-being of American Black women.**
2. **To be able to formulate strategies for coping with these obstacles.**
3. **To be able to commit oneself to two positive actions which purport to improve the lot of Black women in America.**

FACILITATOR PREPARATION

Read the article included with this lesson. Prepare for class discussion. Make student assignments and duplicate copies of "Ending Is Beginning" for each student.

SUGGESTED LEARNING ACTIVITIES

Activity I: Overcoming Obstacles (Objectives 1, 2 and 3)

1. Ask students to read the article "A Question of Survival: The Predicament of Black Women," included in this lesson.
2. Ask students to brainstorm additional "response strategies" to the four situations discussed in the article.
3. Ask students to identify other "Question of Survival" situations which they know from personal experience.
4. Ask the class to formulate response strategies to these situations.
5. Distribute "Ending Is Beginning," included in this lesson. Ask students to fill it out and share their commitments with the class.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: "ENDING IS BEGINNING" WORKSHEET

List one thing you personally can do in the following settings to help eliminate sexism:

Your family _____

_____

Your local schools _____

_____

Your university _____

_____

Your church _____

_____

Your magazine subscriptions _____

_____

Your personal relationships _____

_____

Other _____

_____

With whom will you share the things you've learned in this course? List three people you will contact this week. _____

_____

_____

_____

ACTIVITY I: A QUESTION OF SURVIVAL: THE PREDICAMENT OF BLACK WOMEN*

Barbara Yates, Steven Werner, and David Rosen

Probably the most significant single factor for Black women in combating sexism is that, together with Black men, we must wage a concurrent war against racism. White racism and white male supremacy are the same disease; these two most prominent features of all American institutions function in tandem to deny us educational, employment and other opportunities. For Black females in the United States, problems resulting from sexism cannot be divorced realistically from problems resulting from racism. On both fronts, we face the same enemy; all of our strategies must be directed toward freeing us from the oppression of that enemy. Caught in the double whammy, most Black women are compelled by basic survival needs to focus on nitty-gritty daily strategies for remedying specific consequences of oppression. Our priorities and pressing needs do not indicate that Black resources should be concentrated on establishment of alternative women's institutions. Since this is, for us, a battle for survival, our lots are cast with those to whom we regard our survival as most intimately linked—the community of Black men, Black women and Black children. The overall focus of our thrust must differ from that of white women because a majority of us must give high priority to strategies for personal physical and economic survival—not luxury or even comfort, but survival. And we must attend to our psychological and emotional survival needs; although we've held up well for many decades under extreme racist and sexist pressures, the suicide rate among Black women is now skyrocketing.** Fortunately, Black women's battle against sexism is not inherently domestic despite the fact that sexism also exists in our homes and communities. Since a relatively large proportion of Black women have done so for decades, we have little need to prove to our men or anyone else that we are able to make it on our own—despite the worst adversities. Instead, Black women's strategies must focus concurrently on continuing full utilization of our own survival capabilities and facilitating full involvement of Black men in assuring survival of our people. Our battle against racism and for self-determination requires pooling together and increasing the total resources of Black people—including men and women alike. Anti-sexism strategies which isolate us from one another would be detrimental to this cause. While working together with Black men to relieve ourselves from racist oppression within the ivory tower, Black women must wrestle with a series of survival questions. These questions are advanced on many fronts and threaten to estrange us from ourselves as well as from others. We share some of these questions, more or less, with Black men and others; the remainder relate to our unique experience:

I. Can I be Black and woman?
II. What will I say when they call me matriarch?
III. Don't they know I've got a story too?
IV. Where will I hang my Ph.D.?

We face each of these and, of course, other pressing questions, daily. Directly and indirectly, they affect our ability to provide for ourselves and our dependents. They certainly affect our emotional and psychological well-being as individuals and as a group. How shall we respond?

I. A QUESTION OF SURVIVAL: Can I be Black and woman?

During the last decade, collegiate institutions got funds from the government, foundations and wealthy individuals to set up a

*From Barbara Yates, Steve Werner and David Rosen, *We'll Do It Ourselves: Combating Sexism in Education.* Lincoln, Nebraska: The Nebraska Curriculum Development Center, 1974. (Reprinted with permission)

** Jack Slater, "Suicide: Growing Menace to Black Women," *Ebony,* September, 1973.

variety of special programs demanded by Blacks, women and other oppressed groups. However, the support provided for these programs did not initially meet the need and then failed to expand proportionately as the number of groups articulating legitimate demands proliferated. Consequently, oppressed groups have been set up to compete against one another for subportions of an inadequate slice of the American educational and employment opportunities pie. To gain any new concessions, each group has been required to establish the primacy of its demands over those of others. Now:

—Black women's problems and statistics are cited to get more of the action for Blacks; Black women's problems and statistics are reiterated as women's groups state their case.

—white women seek out and spotlight Black women participants in women's liberation efforts; Black men admonish Black women who invest time and abilities to promote women's liberation movement demands (which in fact are weighed by grant reviewers against Black groups' demands!).

—white women accept allocations in the name of "women" and thus become almost exclusively the beneficiaries even when they choose to grant some concessions to Black women; allocations in the name of "Blacks" are made to Black men who become the primary direct beneficiaries although they too grant concessions to the special needs of Black women.

If Black women were more malleable, schizophrenia would probably be our most conspicuous contemporary problem! Most of us gain personally, albeit indirectly, from educational and employment gains of Black men—our fathers, husbands, lovers, brothers and sons. On the other hand, advances gained by white women in employment and education wear away at sex-based barriers and consequently may yield benefits for us in the long run. However, few of us are likely to gain even indirect personal benefits from such advances in the immediate future. Still, even as we benefit from educational and employment gains of Black men, sex-based barriers stand between Black women and achievement of our personal objectives. And as white women make advances, race-based barriers block our paths.

I. RESPONSE STRATEGIES:
I am Black; I am woman.

Black women on white college and university campuses must not abandon the traditional role that Black women have filled as organizers and mobilizers of our communities. Educated Black women have traditionally become school teachers and remained close to the Black community, helping to fill the major need for keeping the Black community in touch with itself. In our battle to combat sexism, we must not adopt one-dimensional strategies which leave a void in this critical role. Concurrently, we cannot settle for organizing around health, education, employment, housing or any other neatly isolated fragment of the broader issues of survival confronting us.

1. Work as a full participant within Black organizations. Volunteer or accept responsibility for the group's domestic, custodial and clerical functions only if those are the assignments you really want; and even if you choose to take on these responsibilities, also contribute to the group in other ways. Don't bite your tongue in discussions; this might allow the men to talk it out but it also denies the group [the] benefit of your insights. We must neither foster nor support sexism within the Black community. When Black organizations that you are affiliated with plan special projects, be sure that the special needs and broad capabilities of Black women are taken into consideration; for example:

—if a poetry reading is being planned, seek out Black women poets and get them included on the program.

—if funds have been appropriated to pay tutors for Black high school students, make it your business to find Black college women to serve as tutors as well as Black high school girls who need the assistance.

—if your group is sponsoring an exhibit of the art of Black prisoners, organize a task force to make necessary contacts and obtain artwork produced by sisters in confinement.

2. Involve yourself to some degree with campus and community women's groups despite opposition which may develop. Find out what resources these groups have that can be tapped to benefit the Black community. Many groups organized around women's rights issues make special efforts to recruit at

least token numbers of Black women and try to avoid the appearance of being in competition with the Black movement. These groups are often anxious to support projects proposed by or for Black women. Consequently, it will be relatively easy for you to gain visibility and significant leadership experience in such groups; you will be able to use these assets, too, in your battle against racism.

This two-pronged focus may appear to some as a rip-off of the women's movement. But, the Black community is more than 50 percent female. If you are involved with a women's movement group which is indeed dedicated to ending oppression of women as a class—rather than of white women specifically—your application of group resources to combat racism and sexism concurrently will be met with minimal flack.

3. Try, but if you are unable to involve existing Black campus organizations in efforts focusing on the needs of Black women, form a separate Black women's group or caucus. The entire Black community will suffer in negative reactions [if] white women's liberationists are permitted to run Black women underground in the same communities where we are most needed up front. In a Black women's group, your experience will be less isolated and your efforts will have a less divisive impact on the Black community than would be the case if you tried to address Black women's needs through an organization of mostly white women. Your Black women's group will have the advantage of being able to align itself easily around specific issues with white women's groups as well as with other Black groups. To avoid alienating Black community elements that regard the women's liberation movement as a threat to the Black community, your Black women's group must involve itself with a broader range of issues than those embraced by white women's groups. On the other hand, you must not fail to aggressively take up projects and issues specifically relevant to your status as women. For example, in concert with other Black groups, you might:

—support a Black man who has been abused by police on your campus; use expertise, contacts, funds and other resources of your organization to assist the brother.

—try to change enrollment patterns in laboratory schools affiliated with your campus; such schools frequently offer better instruction, materials and learning environments than the surrounding public schools (although in some cases they are administratively included in public school districts and charge no tuition); many such schools serve primarily the children of college deans and executives as well as the children of prominent members of the community around the college.

—find out whether specialists are available to treat sickle cell anemia at the student health facility on your campus; do something to change the situation if you determine that action is needed.

And, in concert with other women's groups, you might:

—call for dismissal of a student health facility gynecologist who refuses to examine menstruating patients.

—try to get the financial aid office to change a policy of considering court-ordered child support payments as income in evaluating a mother's eligibility for student aid, even when such payments are not in fact usually received.

—try to get the institution to discontinue basing admission eligibility on a test which has a higher passing score for women than for men.

Your group may choose to focus on concerns which have direct effect primarily on Black women in general or on a particular Black woman; in this area, you might undertake projects such as:

—finding out whether specialists are available at the campus health facility to treat lupus erythrematosus; take further action if it is necessary.

—supporting a Black woman who has served well as a part-time faculty member without fringe benefits and now seeks a full-time appointment.

getting hair-care preparations, cosmetics and shades of hosiery that Black women use stocked by retail toiletries outlets on or around the campus.

Again, if like most Black women's groups,

you choose to identify most closely with the Black community, it will be critical for you to undertake projects which are not commonly identified with issues that white women's groups are addressing. Because Black women have such a broad range of pressing needs, this should not present a problem.

4. If you get involved with an organized group of white women, do not hedge about letting them know where your priorities lie. The ideological basis of their efforts requires an alliance with you. Do not feel obligated to involve yourself in feminist projects which lack relevance to your immediate needs and concerns as a Black woman; such involvement will dilute resources that you could otherwise invest in projects more meaningful to Black women's needs.

5. Avoid becoming the envoy or ambassador to the Black community, either for a particular feminist group, or generally for women's liberation movement ideologies and programs. As you know, we've had more than our share of missionaries, puppets and related zealots. In such a role, you could arouse hostilities and anxieties and generally be a liability to other Black women working to combat sexism.

II. A QUESTION OF SURVIVAL:
What will I say when they call me matriarch?

Many Black women have taken severe punishments and been seriously inhibited as a result of other people's efforts to define Black women. A lot of people have studied and accepted Daniel Moynihan's diagnosis of the malady of the Black community. Disciples of this theory tend to regard strong and independent Black women as the barriers between Black men and human dignity. They view our independence, tenacity, aggressiveness, resourcefulness and similar characteristics as pathological conditions. Overt and covert tactics are employed to encourage Black women to speak "proper," softly and only when spoken to; to avoid taking credit for ideas and achievements; to be more concerned about appearance than taking care of business; to concentrate more on receiving chauvinistic generosity than on getting what we want and need for ourselves.

II. RESPONSE STRATEGY:
Forget it.

As Angela Davis and others have noted, the concept of a matriarchy, like the concept of a patriarchy, presumes the ability to control and exercise power; because all of us in the American Black community have traditionally lacked power, the suffix "archy" cannot be applied honestly to any of our subgroups. Although the image of the Black woman as independent and action-oriented is not totally inaccurate, the interpretive stereotype appended to that image strays far from reality. Black people, men and women alike, can acknowledge without apologies the essential values our mothers lived by and cultivated and nourished in their sons as well as their daughters. The institution will attempt to deal with and pigeonhole Black women as creatures who at least ought to be docile, submissive, dependent and helpless. We must reject such efforts in favor of building on our strengths. A more lengthy discussion of the fallacious conclusions involved in the white-male-academician-contrived-myth of a Black matriarchy is unnecessary. On the other hand, we will not and must not tear down Black men in order to meet our needs as women. Instead, we must continue to develop and implement strategies which effectively fulfill our collective and individual needs as Black women. We must complement the efforts of Black men to meet their special needs as Black men and work collectively with Black men to meet our shared needs as Black people.

III. A QUESTION OF SURVIVAL:
Don't they know I've got a story too?

Black studies and women's studies programs have become commonplace in recent years. Black studies curricula tend to emphasize the history, creations and concerns of Black men; Black studies departments are most frequently chaired by Black men and include few Black women on their faculties. Most women's studies curricula have been designed by white women and reflect primarily their history, creations and concerns, although they do usually include token units on Third World women. Programs in each of these categories offer important and neces-

sary alternatives to "traditional" social and hard sciences designed by white men to glorify themselves. Black women, however, seldom have the opportunity to exercise significant degrees of control over curriculum or faculty involved in relating the experiences of either Blacks or women to students. The experiences of Black women are seldom represented in institutional curricula.

III. RESPONSE STRATEGIES:
Tell it!

1. Discuss content of Black studies and women's studies classes with students who have taken them. Go to the campus bookstore or the library and peruse the reading materials listed for such courses. If you find that the experience of Black women is not adequately reflected in either program, try to interest a member of the faculty in helping you to remedy the situation. Present information you've gathered and try to interest the Black student union, Black faculty groups and other Black organizations on campus in proposing changes in the curriculum. To change a women's studies program, it would also be helpful to have the support of active campus groups of white women. Approach the question of representation of the Black woman's experience in Black studies curricula cautiously, but approach it. It can be highly inflammatory within the Black community, both because of the combined influences of the matriarchy myth and the continuing debate about relevancy of the women's liberation movement concerns to Black women. Do your homework before tackling this problem!

2. Even if the women's studies program on your campus includes a token course on Third World women, question whether the experience of Black women is considered in other women's studies courses. Does the course permit fair, or even adequate, reflection of the Black female experience?

3. Select Black women, their accomplishments and problems, as subjects of term projects, papers and reports. Illustrate classroom discussion with examples from the lives and accomplishments of Black women. You might even raise the consciousness of a professor and other students, and in time influence the inclusion of material on Black women in the curriculum. In the meantime, expect to have some difficulty locating resource materials. They are more abundant in periodicals than in bound books. Check women's center collections as well as Black history collections.

4. A pervasive deficiency in written material on the experience of Black women is that very little of it reflects the Black woman's own perspective. This renders the area fertile for research and writing by Black female scholars. Most of the material now available was written either by Black men or white women. Black women, especially graduate students, interested in producing works to fill this critical void might investigate fellowships offered in humanities and social sciences. Preliminary research could even be conducted with projects designed for undergraduate independent research and individual study courses.

5. Consider strategies discussed in the section of this report on "Organizing Women's Studies" for detailed approaches to getting the experience of Black women formally reflected in the curriculum of your campus. However, avoid the implication that you're advocating establishment of a "Black Women's Studies" program per se. "Divide and conquer" is the institution's game; don't help them play it. Many would welcome opportunities to use demands for further specialization within women's studies and/or ethnic studies departments to justify submerging these under supposedly universal "traditional" disciplines.

6. Normally college catalogs, departmental brochures and class schedules include detailed outlines of what is required to complete each degree. Study these carefully and plan your program for a degree as well as the current term before your first visit to an advisor. Most advisors are likely to advise you to take the least complicated route to your chosen degree. Furthermore, most advisors are white men; they can hardly be the best judges of which elective units will be of significant value to you. Make it clear to your advisor that you know the requirements and have designed a program which fits them; you should have relatively little trouble getting

approval for the courses you want to take. Plan to take at least an introductory course in Black history regardless of your major. You may also choose to take a course in women's studies. These courses will help you identify general reference sources on Black people and women.

IV. A QUESTION OF SURVIVAL: Where can I hang my Ph.D.?

Educational institutions influence future generations largely through the role models they provide. From preschool through the Ph.D., an American student's institutional companions include custodial and trades personnel, clerks, technical and research assistants and paraprofessionals, as well as the professionals, administrators and faculty members who formulate institutional policies. Our other strategies will be most effective when significant numbers of Black people, including Black women, participate meaningfully in making and determining who else will make decisions which govern the academy. Higher education is a large employer in many categories and one of the major employers of college graduates—especially those with advanced degrees. Traditionally, Black people have been virtually excluded from employment in the big business of higher education.

The American social upheavals of the 1960's increased the numbers of Black students on many traditionally white university campuses. These students began demanding a Black presence on faculties, Black studies curricula and appointment of Black administrators to run special advising and counseling, tutorial and financial aid programs. This growing Black community was almost as heavily male as the white community of campus officials; of course, this was to be expected since one or more of the white officials exercised at least veto power over selection of each Black! In the 1970's, however, the Black community on campus has become more diffuse; factors which contributed to this trend include the following:

—since the pressure is off, Black studies courses are being cut or dispersed throughout various "traditional" disciplines. This reduces the need for Black faculty and academic administrators and eliminates a potent pocket of Black identity and solidarity.

—special advising, counseling, tutorial and financial aid programs which used to serve primarily Black students are being redefined so that much of their limited support can be diverted for serving middle-income white students. Consequently, demands (which have diminished anyway!) to hire Blacks to staff and administer such programs are regarded as less compelling than they used to be.

—as a result of external pressures for affirmative action, more Blacks are being hired into entry-level campus jobs. Obviously, this is not all bad. However, these jobs are often only masks for federal and state work-for-your-same-old-welfare-check schemes and—as gains—are more than offset by losses of administrative jobs. This pattern has not reduced—and in some cases may have even increased—the number of Black faces on campus. It does reduce meaningful Black power on campus, as well as the number of salary dollars flowing from institutional budgets into the Black community. Furthermore, to the extent that the new jobs are welfare reform masquerades, they often do not even meaningfully increase the incomes of the individuals they bring to join the campus staff!

—the proportion of Black students is indeed decreasing! A report of the American Council on Education noted that during the year 1973, Black students comprised 7.8 percent of the total American college student population, although in 1972, Blacks had been 8.7 percent of American college students.

—Black faculty members have typically been hired under temporary and part-time contracts which do not accrue credit toward tenure or permit participation in institutional governance. Consequently, many (often including those who identified more closely with Black students than with their tenured and powerful white colleages) were not granted contract renewals (translation: they were fired) when they were no longer needed to appease angry Black student masses.

More than a small percentage of the positions which Black people now occupy on campuses are still concentrated in special programs and Black studies. Outside of these

areas, Black men have gained easier acceptance on institutional janitorial crews while Black women now fill some of the less prestigious campus clerical positions. And still we occupy only miniscule proportions of the more powerful positions on faculties, such as chairpersons, deans, directors, assistants to the executives, assistant executives, professionals and high-salaried business administrators; we still are not present on campus in significant numbers as research assistants, paraprofessionals, craft workers, administrative assistants, office managers or even secretaries to the white men at the tops of the organization charts.

It is essential that the names of Black women as well as Black men begin to show up opposite large as well as smaller numbers on college and university payrolls.

IV. RESPONSE STRATEGIES:
Liberate a wall.

A. Affirmative Action

1. Since Black women's infiltration strategies will often be met by institutional defenses shrouded in descriptions of federal requirements, one of your first strategies must be to thoroughly familiarize yourself with concepts, legislation, court precedents and executive orders pertinent to affirmative action in education. Review materials elsewhere in this report on "Women and the Law" and obtain the "Higher Education Guidelines—Executive Order 11246" which is available from the Public Information Office, Office for Civil Rights, Department of Health, Education and Welfare, Washington, D.C. 20201.

2. Develop good working relationships with the individuals and committees on your campus who are primarily responsible for affirmative action. (In some cases, an administrative type will serve as campus affirmative action official for support staff and administrative employment, while a faculty member will be given released time to work as the affirmative action official for faculty employment. Similarly, there may be two affirmative action committees.) The affirmative action administrator on many campuses is a Black man. On the other hand, although this is one of those special jobs which initially [were] targeted for Black men, it is being filled with increasing frequency by white women and by men of Third World groups other than Black. The ethnic identification and sex of the occupant of this position [are] often reflected in the emphasis of the campus affirmative action program. This person may be called the Affirmative Action Officer, Equal Employment Opportunities Coordinator, Director of Special Employment Programs, Community Relations Coordinator, Special Assistant to the President or some comparable euphemism. If there is no individual on your campus who has affirmative action as his or her primary responsibility, there's probably not much of an affirmative action program either. Getting such a program and position established would be an excellent project for a Black women's group.

3. Your affirmative action coordinator will have descriptions of the campus work force by sex and race. He or she will also have information about which departments on campus Black women are employed in and what kinds of jobs Black women hold (and do not hold!) on campus. Usually, this information will be detailed in computer printouts. Get as much information as you can (the printout itself, if possible), and do your own analysis of the campus employment situation. Published summaries and explanations will play up strengths and might ignore deficiencies; even the most committed affirmative action officials usually work hard to maintain the public image of their institutions. Once you have the facts, you can help assure that affirmative action is taken by spreading the word about what departments and kinds of jobs on campus are most vulnerable. Your most important tasks will be to gather information and push. Academic institutions, like other bureaucracies, seldom change their images and operational styles significantly unless they are pressured to do so. And government compliance agencies enforce laws and orders which require social change only as vigorously as they are pushed to do so.

4. As in many other special programs, Black women are often overlooked in affirmative action. If you find this happening on your campus, insist that special goals be set to assure that Black women are included in the

full range of occupations, salary levels and organizational units on campus; there are provisions in affirmative action requirements which will support such efforts [see Revised Order No. 4, Subpart B, paragraph 60-2.12(k)]. However, watch to see that the institution does not meet your demand solely by redesignating part of the goal previously set for "Blacks." They must also redesignate part of the goal previously set for "women."

There has been considerable controversy over whether this approach does not give the institution a bonus by permitting it to double-count Black women. In a sense, it does do this; however, the count for minorities and the count for women are not to be totaled together. Black women have been at least doubly penalized by the institution. Any danger of the double count's resulting in Black women's getting more than a fair share of academic jobs is so remote that it hardly deserves our attention. When we get close to going over the top, perhaps then and only then should we bother to debate the efficacy of our being acknowledged in affirmative action programs as what we are—Black women. We can and must work together with Black men to assure that the double count for Black women is not used to minimize the need for hiring Black men at all levels and throughout the institution. Some employers may try to rationalize an almost exclusive emphasis on hiring women under their affirmative action goals for Blacks, since such an approach would concurrently move them toward fulfillment of their goals for women. It is interesting to note that with only a slightly modified twist, this rationale could, but is unlikely to, be used to justify almost exclusive hiring of Third World women under the institution's goal for women—such an approach would facilitate meeting goals for women and goals for minorities simultaneously!

5. Pay attention to the population base your institution uses for setting affirmative action goals. One college in suburban Los Angeles established goals based on the population of the small city in which it is located, although its current employees reside in a much wider area. Use of this particular population base enabled the college to set its goal for Blacks at 1 percent! Many academic institutions are located within reasonable commuting distances but outside the official city limits of major metropolises. Major cities in the North, East and West are increasingly becoming Black population centers. We cannot afford to permit these cities to be excluded from population bases upon which institutions establish their affirmative action goals.

6. Avoid prolonged debates about the desirability of "quotas" and about whether affirmative action constitutes "reverse racism." While working as the affirmative action coordinator for a large multicampus west coast college system, one sister devised the tactic of responding affirmatively when asked whether affirmative action does not in fact amount to "reverse discrimination." She then would elaborate using the "reverse" as a verb (instead of as an adjective as the questioner intended it) and proceed immediately to more productive considerations. It's an effective tactic and provides much food for thought!

7. Affirmative action is as complex as it is controversial. The laws and orders which command it permit a high level of administrative foot-dragging and contain numerous loopholes. The compliance agencies responsible for enforcing it are cumbersome bureaucracies. Under their affirmative action programs, educational institutions are supposed to demonstrate "good faith." Through past experience, most of us have become adept at differentiating between good faith efforts and snow jobs. Put this ability to use in monitoring institutional affirmative action programs and scream when you note the absence of good faith!

B. Infiltrate

1. Black women in the academic hierarchy—especially faculty members, professionals and administrators who have hiring authority—can and must use their positions to open doors for other Black women as well as Black men. Usually, institutional associates look askance at the operations of a Black administrator who staffs his or her (usually small) office primarily or totally with other Blacks. Despite affirmative action, similar subtle—and not so subtle—pressures are seldom directed toward small all-white offices. Blacks with hiring authority

need to lead the way toward affirmative action by taking full advantage of each opportunity to bring additional Blacks into the campus community. In carrying out this mission, arrogance (in the name of affirmative action if you need a crutch) seems more appropriate than defensiveness and the hiring of token whites.

2. Academicians revere degrees. It is neither accidental nor uncommon that the English department chairman recruiting a secretary looks for and hires someone with at least a B.A.—or better yet an M.A., and preferably in English—although the job to be filled involves mostly typing, dictation, filing and answering phones. This pattern creates problems for Black women who possess degrees as well as for those who do not. We are encouraged by placement counselors to accept such positions and wait for the opportunity to move up since the "University has a policy of promotion from within." Of course, the promotion-from-within policy helps an employee cross the broad chasm between the lowly clerical caste reserved for women and the well-paid, prestigious faculty, administrative and professional castes. Carefully research the institution's past performance on the promotion policy before buying this line. Ask the counselor when he or she last recommended that a male graduate take a low-salaried clerical job so he could "be promoted from within"!

3. To keep abreast of employment possibilities on the campus, develop contacts at least in the office of the dean of faculty and in the nonacademic (also called staff, classified, civil service or support staff) personnel office, as well as in the placement office. Contacts in the payroll office and the budget office are also desirable. There may be Black women working in clerical or other jobs in such offices. Get to know them. Let them know your objectives and information needs.

4. If you are a student who needs or chooses to work, consider applying for jobs on campus. Many part-time office and laboratory jobs exist on most campuses in addition to those specifically designated for students (usually called student assistants, work-study, etc.). Part-time jobs not specifically designated for students usually pay more and may be a bit less boring than student assistant jobs. Working on campus may be more convenient and cheaper (although salaries may be a bit lower) than going to work elsewhere. Also, an alert student who works in an office on campus can gain a campus perspective which other students miss. This perspective can be particularly useful if you plan to seek employment as a faculty member or administrator on a campus after finishing your degree.

5. Black women must not be limited by distorted allegations that by demanding good jobs for ourselves, we limit opportunities for Black men. Do not hesitate to aggressively seek any job you want and think you have any chance of getting. A number of campus jobs formerly reserved for men are now being opened to female applicants. Most of the women being hired into these jobs are white, and the jobs typically pay more than the kinds of jobs traditionally reserved for women. You cannot assure by not applying yourself that a Black man will get any specific job unless you are personally involved in making the hiring decision.

Organizing Strategies, Communication and Resources

It is most important that we develop strategies for building communication chains which link Black people affiliated with the institution, regardless of the roles in which others encourage us to define ourselves. Black staff, Black administrators, Black faculty, Black students and Black residents of the area around the campus—men and women alike—have legitimate concerns about opportunities available and the welfare of Black people in all of our institutional roles. A major problem for Black women as well as Black men trying to function effectively in the academic setting results from lack of personal or even second-hand experience within colleges and universities. Knowledge about the institution is perhaps the most valuable tool you can have in trying to manipulate it.

Increasing participation of Black people at significant levels within your campus decision-making hierarchy will require a good deal of planning, job candidate grooming, program development and information about the institution's administrative, faculty and student hierarchies. In each of these

areas, your best source of information will be individual Blacks whose roles are carried out in that area. Administrators and staff employees will possess or have access to information about the administrative/bureaucratic structures of the campus—manuals, personnel policies and procedures, budgets, information on procurement of equipment and supplies, etc. Students will have information about course content and professorial styles. Faculty members will have access to information about departmental politics, research possibilities and academic governance. Establishment of a Black grapevine is critical, because we all need this information and because "divide and conquer" is one of the institution's most potent defenses against our individual advances upon the ivory tower.

On most campuses where there are Black students, there is a Black student union or similar organization; also, there may be Black fraternities and sororities or associations of Black students majoring in specific areas—Black studies, education, psychology, sociology, etc. As students, Black women can work through or expand these organizations to more effectively involve the total Black community with the institution. Often, you will find that there are not organizations of Black staff and administrators or even faculty. When this is the case, an existing Black student group should consider expanding its membership base and, if necessary, its objectives to fill the need for bringing together the Black community on campus. If this approach is taken, it will be very important that you actively recruit and welcome Black faculty, administrators and especially staff into your meetings and other activities. As the campus role group with least status, the staff typically will be least likely to get involved in student or faculty activities unless specifically invited to join—the staff is used to being left out! The importance of including those Black women on support staff cannot be overstated. While staff recognize that they are the most invisible segment of the campus, their impact on policy can be considerable since they are primary information sources for the administrators and executives who make such decisions. The knowledge, advice and suggestions of staff people will be invaluable to you in establishing communication links among Black people in various roles on your campus.

We must come together in formal and informal groups and share information we have gained about the institution from the perspectives of our various roles. We must find ways to include in our circle even Blacks the institution uses as its shills, for they may have more access than others to information about the institution.

Most affirmative action compliance agencies of the federal and state governments hire a number of Blacks and women, including Black women. Get to know some of these Black women. They can and usually will give you information and assistance on strategies that work. Usually, you'll find that women who occupy such jobs are active in "respectable" community women's and/or Black organizations. For example, in San Francisco a single group, Black Women Organized for Action (BWOA), includes high-level compliance officers and executives from both the federal Equal Employment Opportunities Commission and Department of Health, Education and Welfare, as well as affirmative action officials of various business firms, state and local governments and universities. Affiliation with such a group will give you a powerful constituency to refer to in dealings with your institution, an information and advice source and access to the press. BWOA, for example, is less than two years old but has been covered by national magazines and is regularly mentioned in the local press.

On another front, some of our most severe difficulties result from lack of direct experiences with the peculiar foibles of educational institutions in combination with inadequately developed basic learning tools—reading, writing and arithmetical skills and study discipline. At just about the time that Black admissions began to increase, the most prestigious public colleges and universities began replacing traditional "bonehead" English composition and math classes in their standard curricula with volunteer tutoring programs completely outside regular academic schedules, class loads and credit structures. As militancy on campuses decreased, even these programs became progressively weaker and rarer. (The timing of these moves could lead us to believe that this was part of a planned failure scheme! Why were "bone-

head" courses within the regular collegiate structures not considered totally inappropriate when the students they served were primarily white men?) But we have a need which must be met. Consequently, those of us who have sound basic learning skills cannot afford to bask in the questionable glory of being exceptional Black folk. Instead, we must reach out as individuals and in organized programs to help our sisters and brothers of all ages and of both sexes to develop such skills.

We must force academia to change its ways of relating to and dealing with us. Especially in the so-called public institutions, we must effectively demand and get our share of available places—in student bodies, on faculties, on support staffs and in administrative and executive offices. As we increase our numbers within academic institutions we must effectively make our presence known. We must assure that adequate resources are allocated for serving our needs, and we must exercise the control necessary to assure that standard operating procedures are not effectively used to invalidate our achievements. The ultimate change that many of us desire cannot be effected through revising the American system to accommmodate us, or through revising us to accommodate the American system. Therefore, we must focus both on strategies which expand opportunities to build ourselves as individuals and as a people and on strategies for restructuring American institutions.

Resources

Tools

1. *How to Research the Power Structure of Your University (or College)* by Bert Marian; available from Study Commission on Undergraduate Education and the Education of Teachers.
2. *Academic Women, Sex Discrimination, and the Law—An Action Handbook* prepared by Adrian Tinsley and Elaine Rueben for the Modern Language Association (MLA) Commission on the Status of Women.
3. *Higher Education Guidelines—Executive Order 11246;* available from U.S. Department of Health, Education, and Welfare, Public Information Office, Office for Civil Rights, Washington, D.C. 20201.

Strategies

1. "Black Academic Activism" by Jack L. Daniel in the *Black Scholar,* January, 1973.
2. "The Battle for Black Studies" by Nathan Hare in the *Black Scholar,* May, 1972.
3. "Affirmative Action for Quality Education" by Elizabeth F. Hood in *The Crisis,* March, 1973.
4. "Towards A New Beginning—Crisis and Contradiction in Black Studies" by James McGinnis in *Black World,* March, 1973.

Food for Thought

1. *The Black Scholar,* March-April, 1973, issue—The Black Woman.
2. "Access and Power for Blacks in Higher Education" by William M. Boyd, II; available from Educational Policy Center, 400 Madison Avenue, New York, New York 10017.
3. "Reflections on the Black Woman's Role in the Community of Slaves" by Angela Davis in the *Black Scholar,* December 1971.
4. "Black and Female: The Double Whammy" by Cynthia Fuchs Epstein in *Psychology Today,* August, 1973.
5. "Liberation . . . for Half a Race?" by N.M. Guili in *The Crisis,* May 1971.

6. "The Lofty Role of the Black Grandmother" by Faustine C. Jones in *The Crisis,* January, 1973.
7. *Tomorrow's Tomorrow* by Joyce A. Ladner (1971).
8. "The Black Woman Graduate Student" by Grace E. Mack in *Women on Campus: 1970—A Symposium*; available from University of Michigan, Center for Continuing Education for Women, Ann Arbor, Michigan.
9. *Report of the First National Congress of Black Professionals in Higher Education (1972)*; available through Dr. Melvin Sikes, c/o Hogg Foundation for Mental Health, Box 7998, University Station, Austin, Texas 78712.
10. "Dilemma of Black Students at Small State Colleges" by Walter A. Simon in *The Crisis,* November, 1973.

Contacts

1. Black Women's Community Development Foundation
   1028 Connecticut Avenue, N.W.
   Suite 1010
   Washington, D.C. 20036
   (Ms. Inez Smith Reid, Executive Director)
2. Black Women Organized for Action
   Post Office Box 15072
   San Francisco, California
3. National Black Feminists Association
   370 Lexington Avenue
   New York, New York
4. Ms. Shirley McCune
   Division of Teacher Rights
   National Education Association
   1201-16th Street, N.W.
   Washington, D.C. 20036
5. Ms. Carmen Maymi
   Women's Bureau
   U.S. Department of Labor
   711-14th Street, N.W.
   Washington, D.C. 20210
6. Women's Committee
   U.S. Civil Rights Commission
   1121 Vermont Avenue, N.W.
   Washington, D.C. 20425.

UNIT III

RELATIONSHIPS, ROLES, AND THE FAMILY LIFE OF BLACK WOMEN

Unit III
Lesson 6

BLACK SEX ROLES IN AMERICA

INTRODUCTION

This lesson focuses on sex roles among Black people. It is designed to examine sex-role socialization in the Black family, to provide a critique of current sex-role research as it applies to the Black experience, and to compare and contrast the Black/white sex-role socialization pattern.

OBJECTIVES

1. **To be able to list four weaknesses in the application of current sex-role research to Black people.**
2. **To be able to discuss the relationship of sex roles and family organization, using the terms "matriarchy," "patriarchy" and "sexism."**
3. **To be able to identify some similarities and differences in the black/white sex-role socialization pattern.**

FACILITATOR PREPARATION

Read entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings. The Scott article, "A Critical Overview of Sex-Roles Research in Black Families" (included with this lesson), is required reading for all activities.

SUGGESTED LEARNING ACTIVITIES

Activity I: Evaluating the Research (Objective 1)

1. In the article, "A Critical Overview of Sex-Roles Research in Black Families," included with this lesson, Scott cites several studies

related to each of the five criticisms she identifies for early Black sex-role research. Assign each of these studies to a student or team of students.

2. Ask the students to review their assigned research study and evaluate it, using Scott's criticisms as guidelines.
3. Ask students to share their evaluations with the class.

Activity II: Sex Roles and Family Organization Are Related (Objective 2)

1. Ask students to examine "Basic Terms," included with this lesson.
2. Facilitate a discussion, using the following stimulus questions:
   a. What would be the male and female sex roles in a patriarchy?
   b. What society can you cite as an example of a patriarchy? Describe the sex roles of that society.
   c. What would be the male and female sex roles in a matriarchy? Cite a society which is a matriarchy and describe the male/female roles in that society.
   d. How are the terms "matriarchy," "patriarchy" and "sexism" related?
   e. What other types of family organization are possible?
   f. What family model do you believe is most conducive to healthy human development? Support your answer.

Activity III: Afro-American and Euro-American Sex-Role Patterns (Objective 3)

1. Assign Lewis article, "The Black Family: Socialization and Sex Roles." Ask students to examine the related activity sheet included with this lesson.
2. Divide the class into three groups.
3. Assign one group the task of substantiating with examples the thesis of two separated patterns suggested by Lewis.
4. Ask the second group to criticize Lewis's position.
5. Ask the third group to develop an alternative analysis of Black/white sex-role patterns.
6. Ask each group to share their conclusions with the class.

BLACK SEX ROLES IN AMERICA

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APPENDIX: READINGS AND WORKSHEETS

ACTIVITIES I, II, AND III—READING

A Critical Overview of Sex-Roles Research in Black Families*

Patricia Bell Scott

Interest in sex-role research among social scientists has mushroomed over the past decade. In spite of the increased occurrence of discussions on how and why each individual comes to identify himself or herself as male or female, the body of knowledge which pertains to sex- role development among Blacks has grown at a snail's pace. The predominant intent of this review is to discuss that literature which relates to sex-role development among Blacks, to raise some questions concerning the process of socialization among Blacks, and to develop a list of research priorities which might be considered by scholars interested in this area of the Black experience.

Research on Sex-Role Development among Blacks Prior to 1965

Most research carried out before 1965 on sex-role development in Black families focused primarily upon the existence of a matriarchal family structure. Much of the emphasis on the concept of the female-headed, father-absent family system by early scholars of the Black family resulted from a "social problems" approach to the investigation of the Black experience in America (Billingsley, 1970; Ryan, 1971; Staples, 1976). In an attempt to explain the inequities of the American social system, numerous social scientists have attributed many of the problems confronting Blacks to the female-headed household. Though the majority of Black families are intact (having both parents present), it is often erroneously assumed that most Black families are without the presence of adult Black males and fathers.

The notion of the Black matriarchy has been one of the most pervasive themes in Black family research, beginning with the publication of the sociological studies of DuBois (1909) and Frazier (1939). With the aid of census data, personal diaries, miscellaneous historical documents, and personal interviews, both DuBois and Frazier attempted to show that matriarchal family systems among Blacks were emerging as a result of adverse social, economic, and political conditions. Both of these scholars viewed female-headed households as a situational adaptation, which would disappear as Blacks moved into the "mainstream" of American society. Thus, the underlying assumptions of these early studies were that intact patriarchal family forms were inherently better and proper, and that the problems confronting Blacks would disappear as Black families approximated the idealized norm of the white middle-class family.

Because many sociologists in the 1930's were concerned primarily with race relations theory, seldom was the Black family studied as an entity in and of itself. It was not until some later sociologists and social psychologists began to study the Black family that some consideration was given to the question of sex-role development. According to one social psychologist (Pettigrew, 1964), who accepted the matriarchy thesis, the psychological development of the Black child (particularly the Black male) was believed to be marred by the alleged "unnatural superior position" of the Black woman. Both Pettigrew (1964) and Moynihan (1965) attributed the occurrence of numerous social

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Bibliography for this article is the bibliography accompanying this lesson.

and psychological disorders such as juvenile delinquency, crimes against persons, schizophrenia, low intelligence quotients, cultural deprivation, and self-hatred to female-headed households.

Both D'Andrade (1962) and Lott and Lott (1963) in studies of Black youth contended that children reared in female-headed, father-absent households developed inappropriate sex-role definitions—Black males were labeled as being more effeminate than white males and Black females were labeled as being more masculine than white females. In general the picture of sex-role development in Black families as painted by social psychologists and sociologists prior to 1965 was one of frustration and confusion.

Criticisms of Early Sex-Role Research by Contemporary Black Family Scholars

Several contemporary scholars have raised a series of serious questions about the reliability and validity of earlier studies on the matriarchy and its alleged impact on sex-role development. Such questions have been related to the following issues:

1. *An obvious white-middle-class bias in the focus and theoretical framework of most studies on Black families.* There has been a tendency among scholars to compare Black families to an idealized white middle-class, patriarchal family form (Billingsley, 1970; Herzog, 1970; Staples, 1971), with Black families generally labeled as deviant when the white middle-class family is used as a norm. Recently scholars have begun to question whether the white middle-class ideal taught in family life textbooks is representative of any American family form.

2. *An overemphasis on the impact of family structures on sex-role development and an underemphasis on the relationship of interpersonal dynamics to sex-role development.* In other words, scholars have been overly concerned with the impact of a female-headed household and not concerned enough with the impact of interpersonal relations (both within and outside the family setting) upon sex-role definitions. Contemporary scholars have begun to question how the quality and/or quantity of adult role models in a family setting influence or relate to sex-role development. No longer is it assumed that any father is better than no father.

3. *A tendency among scholars to confuse the terms household and family.* There is a distinct difference between a household and a family. The term household is defined "... as a cooperative group which maintains and participates in a given residential structure, even though the contribution of any one individual may be only part time," whereas the concept of family is more appropriately defined in terms of kinship networks (Gonzalez, 1970, p. 232)." The rather loose use of the term household to mean family confuses the fact that an individual may be absent from the household, but not necessarily the family. Thus, the household which is headed by a female may not be devoid of adult male models.

4. *An overemphasis among scholars upon slavery as a significant factor in sex-role development in contemporary Black family life.* This emphasis stands in contradiction to the basic principles of human social development. Black children have always learned sex roles rather than inherited them from the so-called "scar of slavery."

5. *The use of culturally biased self-report instruments to obtain indicators of sex-role attitudes and definitions from Black subjects.* For example, many sociologists and psychologists have used the IQ scores of Black children from female-headed households as evidence that this type of family structure inhibits mental development (Sciara and Jantz, 1974). Several researchers have used measures of masculinity-femininity developed on white middle-class subjects to investigate sex-role attitudes in Black families. Such measures generally indicate that Black males and females are deviant in the area of sex roles when compared to whites. Pettigrew (1964) administered the Minnesota Multiphasic Personality Inventory (MMPI) to Black

males and found that they responded affirmatively to statements such as "I would like to be a singer" and "I think that I feel more intensely than most people do." From these statements, Pettigrew concluded that Black males were more feminine than white males. Hare (1971) and Vontress (1971) have rejected this interpretation, contending that instruments of this nature are culture-bound and statements such as "I would like to be a singer" may have a different meaning in the Black community.

The use of the term "matriarchy" to describe what appears to be a female-headed household has created an array of problems for the scholar interested in sex-role development among Blacks. In the technical sense the term "matriarchy" or "matriarchal" refers to "a form of family organization in which the mother is the formal head and dominant power in the family" (Theodorson and Theodorson, 1969, p. 149). The concept of matriarchy pertains to power, descent, and inheritance through the female line of a social system. Some scholars have argued that a matriarchy has never existed (Goode, 1964). Black women do occupy a position in Black families and the Black community which is different from the position that white women hold; however, it is erroneous to assume that Black women have more power than Black men in an economic, social or political sense. Data on median annual income by race and sex indicate that Black women are at the bottom of the economic ladder (U.S. Bureau of the Census, 1973). An examination of leadership positions within the Black community, as well as those leadership positions held by Blacks in predominantly white institutions, contradicts the concept of the Black matriarchy. Staples (1970) and Mack (1974) have also discussed the inapplicability of this term.

New Perspectives on Sex-Role Development in Black Families

As a result of the issues and problems in Black family studies previously outlined, a new perspective in Black family research emerged in the late 1960's. This perspective has been led by a vanguard of young Black sociologists and psychologists who have sought to accomplish at least three goals:

1. the elimination of white middle-class norms from research.

2. the incorporation of the concept of Black culture in studies of the family and the community.

3. the exploration of uninvestigated areas of the Black family experience, e.g.,sexuality, adolescence.

Several areas that pertain to sex role development among Blacks have been explored by contemporary scholars. These areas include:

1. the attitudes of Blacks toward the roles of husband, father, mother and wife.

2. the process of decision making and the concept of power in Black dyadic relationships.

3. the role of the adult male who is not present in the household, yet a part of family relationships.

4. the socialization of Black children into sex roles and sexual behavior.

Attitudes of Blacks toward the Roles of Husband, Father, Mother and Wife

Some of the most interesting data on attitudes of Blacks toward the roles of husband, father, wife, and mother have been collected by participant observers and ethnographers, e.g., Ladner (1972); Schulz (1969); and Hammond and Ladner (1969). These studies seem to indicate that the roles of father and mother are extremely important indicators of how the individual and the community perceive one's masculinity or femininity. According to Ladner (1971, and Schulz (1969), the assumption of the role of parent is significantly related to the definition of one's manhood or womanhood—one is not a "real" man or woman until a child has been sired.

Several researchers have investigated attitudes toward sex roles among Black women via self-report instruments (Gump, 1975; Turner and Turner, 1973). Black women rated men as more unreliable than other groups when responding to questions such as "most men are like . . ." on a semantic differential scale. The response of white women

to questions such as "most men are like . . ." was more positive and idealized than the responses of Black women. Turner and Turner (1973) concluded that these findings reflect the fact that Black women are socialized differently from white women.

Gump (1975), in a comparative study of Black and white women's sex-role attitudes, found that Black women seemed to be more home-centered and submissive than white women—who expressed more interest in their own personal development. These findings are contradictory to the popular image of strong, dominating Black women. Because the subjects in Gump's study were selected from a college student population of Blacks and whites, generalizations which could be made from the results might be limited.

Process of Decision Making and the Concept of Power in Black Dyadic Relationships

The popularity of the matriarchy thesis has resulted in the neglect of the concept of power in Black marital relationships by family scholars. Since it has been assumed that Black women hold the reins of power, little research on the process of decision making in the marital relationship as it relates to sex-role definitions has been done. Using both self-report and a bargaining task to measure power, Mack (1974) conducted one of the most enlightening investigations of power in Black and white families. He found the variable of class to be more important in determining the relationships among power, gender, and race in marital dyads.

Indicators of status and power in the Black community and in Black families are not synonymous with the concepts or meaning of status or power as they are defined in wider society. Education, occupation, income and sex are indicators of status and power among whites, whereas these factors do not necessarily guarantee one status or power among Blacks (Heiss, 1975).

Scott (1976), in an examination of consensus in financial priorities among black and white college student couples, found a sex-role bias in the delegation of certain tasks. Black couples reported in greater percentages than whites that Black males made most of the decisions, wrote most of the checks, and paid most of the bills for the family unit. This study in addition to the work done by Heiss (1975) provided data which are contradictory to the stereotype of the powerful matriarch.

Role of the Adult Male Not Present in the Household

Several researchers have described the role of males who are not part of the household, yet are members of the family (Leibow, 1966: Moore, 1969; Schulz, 1969). The existence of available male models in the community brings into question the effects of the female-headed household. Both Schulz (1969) and Moore (1969) have developed typologies which are useful in explaining the roles of adult Black men, who may not be visible members of a household.

Socialization of Black Children into Sex Roles and Sexual Behavior

Sex-role definitions are learned very early in one's life experiences. Thus, in order for one to understand a particular adult sex role (husband, wife, mother, father), it is important that some consideration be given to its development over the life span. In recent years more attention has been directed to sex-role socialization in children. Again, the ethnographic or participant observation studies done by Schulz (1969); Ladner (1971); and Hammond and Ladner (1969) have yielded some interesting data related to sexual socialization among Black children.

Psychologists have shown a great deal of interest in the relationship of differential or preferential treatment of white male and female infants to the development of adult sex roles (Maccoby, 1974); little data of this nature have been collected on Black infants. Young (1970), in a study of Black parental behavior and child-rearing practices, found highly individualized behaviors among mothers and other adults in the family. She observed a great deal of physical contact between parent and child; children were also encouraged to be assertive, initiating and defiant—within bounds. Young also contended that Black families handled sex-role training and related experiences in ways

which are compatible with the overall cultural handling of polarities. Sex differences do exist but are treated more as contrasts rather than as mutually exclusive traits. She concluded that sex-role behaviors have not been rigidly defined in Black communities.

For some time, sexologists and other students of human behavior interested in sex viewed the child as an asexual being. According to this framework the individual's introduction to and participation in sexual behavior would be a rather abrupt and disjointed process. However, the works of Ladner (1971), Schulz (1969), and Hammond and Ladner (1969) have indicated that Black children play at sex and adult roles. In fact, these researchers have cited that precocity is encouraged, particularly among Black male children. Several sociolinguists have cited the importance of verbal skills or "playing the dozens" in the socialization process (Hannerz, 1969; Kochman, 1970; and Valentine, 1970). The acquisition of verbal skills in "playing the dozens" is part of a male virility cult—a process through which males learn and assert their masculinity and adulthood.

In summary, a review of the literature indicates that several statements can be made about sex-role development in Black families.

1. The attitudes of Blacks toward the roles of husband, father, wife and mother are unclear; however, the role of parent is a significant indicator of one's adulthood, masculinity, and femininity.

2. The concept of power and those indicators of this concept are defined differently in the Black community. The variables used in white society cannot be used to measure power in Black families.

3. There are available Black male role models in the community. Many of these men are integral, supportive members of families, yet not visible members of households.

4. Socialization of Black children into sexual and sex-role behavior begins at an early age. There is some evidence supporting the idea of less differential treatment of male and female children among Blacks.

Research Priorities for Contemporary Scholars of Black Family Life and Sex-Role Development

As a result of criticisms raised by recent scholars concerning Black family research prior to 1965, and the urgent need for more knowledge pertaining to sex-role development among Blacks, a series of research priority areas is suggested. These priorities include a need for:

1. *More exploration of the dynamics of Black culture and its relationship to and influence upon the process of human development.* Explorations of this nature would result in the demystification of the idealized, white middle-class norm. One scholar has begun to explore the relationship between Black culture and personality (Staples, 1976).

2. *More investigation of sex-role definitions outside the family setting.* Sex-role bias and conflicts pervade all American institutions. It is time that scholars begin a serious inquiry into all aspects of the sexism which influences roles that women and men play in institutions other than the family, e.g., church, state, government.

3. *More examination of the concept of power among Black dyads.* Through studies of those indicators of power and status in the Black community, our understanding of the process through which individuals are socialized into leadership positions should be enhanced.

4. *More exploration of sexuality and adolescence among Blacks.* Given that fact that a significant portion of the Black population could be labeled as adolescent, more knowledge of the sexual experiences of the young adult would be helpful to family practice agents.

5. *More inquiry of the father-daughter relationships among Blacks.* For over fifty years family studies scholars have had an obsessive interest in the mother-son relationship. Perhaps, this interest has been reflective of the

concern (and sexist preference) of researchers in the personality development of males. It is certainly time that equal attention be devoted to the father-daughter relationship among Blacks.

6. *More investigation of the influence of diverse roles or models upon the process of sex role development.* It would be helpful to obtain some knowledge of how the roles of boyfriend, supportive companion, or quasi-father as described by Schulz (1969) influence or relate to communicative patterns, power alliances, and sex-role definitions in the family system.

7. *More examination of the relationships between ordinal position, sex-role attitudes, and personality development among Blacks.* Though there is a wealth of literature pertaining to the concept of ordinality in white middle-class families, there have been few inquiries in this area concerning Black families. One scholar (Hill, 1971) has already cited the role that older and first-born children play in the rearing of young siblings. He has labled this phenomenon of role sharing as a strength of Black family life. Though numerous enthographers and participant observers have alluded to the relationship of ordinal position to power, sex-role definitions, and personality development among Blacks, much is yet to be learned.

8. *More study of the relationships among clothing patterns, sexuality, and sex-role definitions.* Though numerous scholars and persons in the fashion industry have cited that many of the garments worn by Black men would be considered to be feminine by white men, no one has given serious attention to this phenomenon. Perhaps this cultural pattern reflects the fact that Black and white men view and choose to project their maleness or masculinity in different ways.

9. *More investigation of the father-headed or female-absent household.* In reading the literature one could easily conclude that father-headed households are nonexistent. There is a definite need for more knowledge of the dynamics of this family form. One might wonder what impact the father-headed household has upon sex-role development of Black children.

10. *More observational studies of Black families where race, sex and class are at least considered as biasing variables.* The proliferation and use of self-report instruments have added little to our understanding of human social behavior in general.

In conclusion, it must be noted that the ten aforementioned research priorities represent only a few of the more obvious unanswered questions in the area of sex-role development among Blacks. Given the extent to which this area has been neglected, a vast fertile field awaits any interested scholar who dares to broach the subject.

ACTIVITY II: BASIC TERMS

1. *Socialization.* The learning process through which people acquire socially approved behavior for their particular place in society. In Western society, there are many socializing institutions, such as the nuclear family, religion, and the educational system.

2. *Role.* A constellation of behavior associated with a specific position within a society. Role behavior comes from learned expectations of how people should behave and the rewards they will get from other people as a result.

3. *Sex role.* A constellation of behaviors that are associated with being either male or female. Like all role behavior, male and female sex roles are complementary; when we talk about women's role, men's role is implicit (i.e., what woman isn't, man is).

4. *Matriarchy.* A form of family organization in which the mother is the formal head and dominant person in the family; a society in which females dominate the societal institutions and in which descent and inheritance are traced through the female line.

5. *Patriarchy.* A form of family organization in which the father is the formal head and dominant person in the family; a society in which males dominate the societal institutions and in which descent and inheritance are traced through the male line.

6. *Sexism.* A belief that the males and females have a distinct makeup that determines their respective lives. It is the belief in sex roles and usually involves the notion that one sex is superior to and has a right to rule the other.

ACTIVITY III: AFRO-AMERICAN AND EURO-AMERICAN SEX-ROLE PATTERNS*

Euro-American Sex-Role Dualism

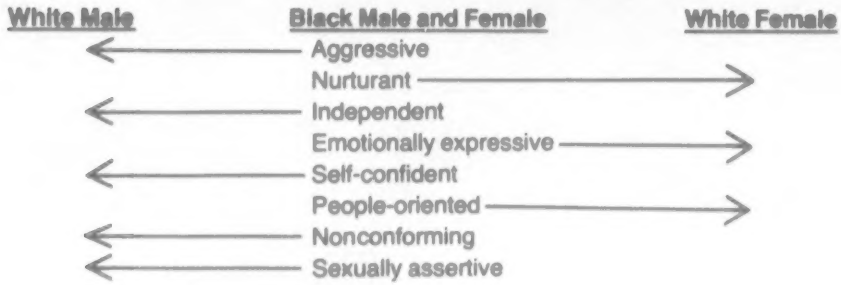
Males	Females
Aggressive	Passive
Independent	Dependent
Dominant	Nurturant
Self-confident	Submissive
Nonconforming	Conforming
Rational/logical	Emotional
Controlled	Fearful
Mechanical	People-oriented
Sexually assertive	Sexually receptive

Afro-American Sex-Role Synthesis

Male and Female

Aggressive
Nurturant
Independent
Emotionally expressive
Self-confident
People-oriented
Nonconforming
Sexually assertive

A Comparison Between the Two Orientations



*Adapted from:

Diane K. Lewis, "The Black family: Socialization and sex roles." *Phylon* (The Atlanta University, Review of Race and Culture), Fall 1975, Vol. XXXVI, No. 3, pages 221-237.

Unit III
Lesson 7

THE MYTH OF THE BLACK MATRIARCHY

INTRODUCTION

In essence, the Negro community has been forced into a matriarchal structure . . .

There is, presumably, no special reason why a society in which males are dominant in family relationships is to be preferred to a matriarchal arrangement. However, it is clearly a disadvantage for a minority group to be operating on one principle, while the great majority of the population, and the one with the most advantages to begin with, is operating on another. This is the present situation of the Negro. Ours is a society which presumes male leadership in private and public affairs. The arrangements of society facilitate such leadership and reward it. A subculture, such as that of the Negro American, in which this is not the pattern, is placed at a distinct disadvantage.[1]

The most widely publicized research on Black families is *The Negro Family: A Case for National Action,* commonly referred to as the "Moynihan Report." This document popularized the concept of Black matriarchy and attributed numerous problems to the nonconformity of Black people to the dominant culture's sex roles. In the process, the report contributed to a debilitating stereotype of the Black family, particularly Black women.

In this lesson, students will examine the main hypotheses of the Moynihan Report and distinguish between its mythical and factual conclusions.

A Definition of Matriarchy

The concept of matriarchy was developed within the discipline of anthropology. J.J. Bachofen first used the term in 1861, and Margaret Mead refined the concept in her research during the 1930's and 40's. Based on their work, a matriarchy is defined as a society in which descent and inheritance are traced through the female line, or a social system in which some, if not all, of the legal power relating to the ordering and governing of the family over property, inheritance, and marriage are relegated to women rather than men.

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1 Reprinted from *The Negro Family: The Case for National Action,* by the Office of Policy Planning and Research, United States Department of Labor (U.S. Government Printing Office, March, 1965).

The Term "Matriarchy" Applied to Black Families

Several social scientists have viewed Black women as the dominant figure in Black families. Sociologist E. Franklin Frazier was the first to use the concept of a matriarchy in reference to Black families in his book *The Negro Family in the United States*, published in 1939. He saw the development of a "maternal" family structure as an adaptation of Black families to the destructive forces of slavery, which dispersed Black families and promoted sexual associations between white men and Black women. Later, Patrick Moynihan based his report, *The Negro Family: A Case for National Action*, on the premise that the Black culture is a predominantly female-dominated system. This report both strengthened and popularized the concept of a Black matriarchy.

The Moynihan Report

The Moynihan Report was released by the Labor Department in March of 1965. Its central thesis, represented by the following quotes, proposed that:

1. *There is no one Negro community. There is no one Negro problem. There is no one solution. Nonetheless, at the center of the tangle of pathology is the weakness of the family structure. Once or twice removed, it will be found to be the principal source of most of the aberrant, inadequate, or antisocial behavior that did not establish, but now serves to perpetuate the cycle of poverty and deprivation.*
2. *The Negro community has been forced into a matriarchal structure which, because it is so out of line with the rest of American society, seriously retards the progress of the group as a whole, and imposes a crushing burden on the Negro male and, in consequence, on a good many Negro women as well.*

In the Moynihan Report, the thesis of a Black matriarchy was supported by the differential educational achievement of Black males and females, the greater opportunity for females to enter certain types of white-collar employment, and the higher frequency of broken homes and family disorganization among Negro groups as compared to white groups at all socioeconomic levels. The effect of this matriarchal pattern is then identified as a "failure of the youth"—specifically, poor educational performance, "disastrous delinquency and crime rates," and general lack of preparation for life as evidenced by the proportion of Black males who fail the Armed Forces Qualification Test. The Moynihan Report's depiction of a "tangle of pathology" was completed with a review of the high incidence of Black drug abuse.

Response to the Moynihan Report

Jackson (1971) states: "In comparison with Black males and white males and females, Black women yet constitute the most disadvantaged group in the United States, as evidenced especially by their largely unenviable educational,

occupational, employment and income levels, and availability of marital partners."

There are four basic criticisms of the Moynihan Report.

1. It draws conclusions from weak and insufficient data, i.e., *It is probable that at present, a majority of the crimes against the person, such as rape, murder, and aggravated assault, are committed by Negroes. There is, of course, no absolute evidence; inference can only be made from arrest and prison population statistics.*
2. It makes sweeping generalizations and in most cases employs overt misstatements of the facts, i.e., *A fundamental fact of Negro American family life is the often reversed roles of husband and wife. White children without fathers at least perceive all about them the pattern of men working. Negro children without fathers flounder—and fail.* And, *It is clear that Negro females have established a strong position for themselves in white-collar and professional employment, precisely the areas of the economy which are growing most rapidly, and to which the highest prestige is accorded.*
3. It makes the methodological error of interpreting statistical relationships in cause-and-effect terms, i.e., that father's presence in the home causes higher intelligence in children, and that the hypothesized advantages of the Black woman causes the absence of husbands in their homes.
4. It underplays the effects of racism and discrimination and implies that Black people are responsible for the present status of inequality between whites and Blacks. This aspect of the Moynihan Report encourages political forces to avoid dealing with the problems of race and sex discrimination. In fact, it provides these forces with additional justification for maintaining status quo levels of privilege and deprivation.

OBJECTIVES

1. **To be able to define the term "matriarchy."**
2. **To be able to state the main theses of the Moynihan Report and cite the supporting evidence.**
3. **To be able to discuss at least three of the following observations which Moynihan used to support his arguments:**
   a. **The absence of a father figure in 25 percent of Black homes.**
   b. **The higher educational achievements of Black females as opposed to Black males.**

c. **The different employment patterns for Black males and females.**

4. **To be able to explain how the Moynihan Report reflects sex-role bias in family research.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Please Interrupt (Objectives 1, 2 and 4)

1. Ask students to read *The Negro Family: A Case for National Action* (Moynihan, 1965).
2. Review the general criticism of the Moynihan Report listed in the introduction to this lesson.
3. Read the Moynihan Report aloud to the class.
4. Ask class members to interrupt your reading to comment on any statements of the report which they feel are subject to criticism.
5. Ask a student volunteer to record all statements which are criticized.
6. Facilitate a discussion focusing on:
   a. The main thesis of the Moynihan Report
   b. The supporting evidence for this thesis
   c. How the report reflects sex-role bias in family research

Activity II: Examining Assumptions (Objective 1)

Related Media: *Black Woman* (Indiana University Media Center, Bloomington, Indiana 47401).

1. Ask class members to list three characteristics of Black women.
2. Collect the lists and write the characteristics on the chalkboard. Note the characteristics given most often.

3. Contrast the stereotypes of the Black woman (i.e., Aunt Jemima, Sexual Superwoman, Domineering Castrator) with the realities. Discuss the term "matriarch" and its application to the Black female.

Activity III: Two Points of View: Jackson and Moynihan (Objective 3)

1. Deliver a lecture comparing the facts given by Jackson and Moynihan.
2. Facilitate a discussion. The following stimulus questions may be helpful:
   a. Whose evidence do you find more convincing?
   b. What biases do you feel the two authors might build into their work?
   c. As a consumer of information, what criteria could you use to evaluate the statistics cited by the authors?

THE MYTH OF THE BLACK MATRIARCHY

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Unit III
Lesson 8

THE BLACK MALE

INTRODUCTION

There is a logical counterpart to the Black matriarchy myth—the myth of the Black man's emasculaton. This topic dominates the literature on Black men and consequently creates a negative stereotype. The purpose of this lesson is to provide students with an opportunity to investigate the myth of Black male emasculation and to develop a perspective which surpasses a defense of masculinity. Students should also become familiar with literature dealing with tensions between Black men and women, related to female dominance or male emasculation.

OBJECTIVES

1. **To be able to articulate the dynamics of racism which have worked against Black males.**
2. **To be able to discuss the socialization process which has enabled Black males to survive in a hostile enrivonment.**
3. **To be able to describe the masculine sex role as defined by the dominant culture and to identify both positive and negative ways that Black males deviate from this stereotyped pattern.**
4. **To be able to discuss how the phenomena represented in the first three objectives could contribute to conflict between Black men and women.**
5. **To be able to discuss how the phenomena represented in the first three objectives could strengthen Black male-female relationships.**
6. **To be aware of the concept of emasculation as applied to Black men.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Searching for Role Models (Objectives 1, 2 and 3)

Related Media: *Black History: Lost, Strayed or Stolen* (BFA Education Media, 1968).

1. Ask each student to identify one Black man, contemporary or historical, and research the events of his life, his life philosophies and his values.
2. Ask students to examine the following factors in their selected man's life:
   a. The dynamics of racism which worked against him
   b. How his childhood training enabled him to survive the forces of racism
   c. His personal philosophies and strategies which enabled him to survive in America
3. Ask the students to share their findings about role model with the class.
4. Following students' presentations, facilitate a class discussion which includes an analysis of the masculine sex role as defined by the dominant culture and the positive ways that the selected role models deviated from or conformed to the stereotype.
5. Show the film *Black History: Lost, Strayed or Stolen.*

Activity II: Class Discussion (Objectives 4, 5 and 6)

1. Assign related readings: "The Myth of the Impotent Black Man" (Staples, 1971); "Masculinity and Race: The Double Burden of Black Men" (Staples, 1977); *The Black Male in America: Perspectives on His Status in Contemporary Society* (Taylor and Wilkinson, 1977); "Myths of Black Men's and Women's Roles and Relationships" (Rodgers-Rose, 1977), included in this lesson.

2. Using the articles by Staples and Rodgers-Rose and the book of readings by Taylor and Wilkinson as primary references, facilitate a class discussion. The following stimulus questions could help focus the discussion:
   a. How does the concept of emasculation as applied to Black men represent sex-role bias?
   b. How are the concepts of emasculation and matriarchy related?
   c. What are some factors of Black male socialization which enhance male/female relationships? Which factors contribute to male/female conflict?
   d. What are some of the popular myths of Black male/female relationships and their corresponding realities?
   e. What do you believe are three issues related to Black men which should be emphasized in future research?

THE BLACK MALE

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APPENDIX: READINGS AND WORKSHEETS

ACTIVITY II: MYTHS OF BLACK MEN'S AND WOMEN'S ROLES AND RELATIONSHIPS*

L.F. Rodgers-Rose

One of the most pressing issues in the struggle for Black survival centers in and grows out of the relationship between Black men and women. Most of what we know about that relationship is a result of the biased research conducted by white social scientists. That is, it has been white scholars who have studied Blacks, researched Blacks and defined Blacks. For example, we hear that in order for the Black struggle to succeed, Black women must stand behind Black men, that Black women must step back and let the Black man lead. The assumption, based on biased work of white researchers, is that Black women have led the men, but an objective look at Black history will show that this has never been the case. Equality between Black men and women has been misinterpreted as female dominance. This has been internalized by some Black men and women, thus making real the consequences of this particular myth.

Another myth that some Blacks have internalized is that the Black male is shiftless, that he does not want to work, that he would rather hang on the corner than look for a job. Objective reading of Black history shows the efforts that Black men have made to find jobs—jobs that paid very little, and were demeaning in nature. Yet another myth in this country is that Black women earn more money than Black men, that Black women can get jobs when Black men cannot. Census data does not and has not shown this. To the contrary, Black women are the lowest paid group in this country. They make less money than white men and women and Black men. Black women are in general the most unemployed and under-employed group in the country. A related myth is that Black women are in general more educated than Black men, and historically this has been the case, although this is no longer as true.

What I am suggesting is that a great deal of what is happening to Black men and women as they relate to one another is a consequence of definitions based on stereotypes of Blacks or biased research and not from Black men's and women's own definitions. Before we can move toward defining Black male and female relationships, we must expose false definitions that grow out of thought systems which serve to divide Black people and to perpetuate false pictures. To the extent that we are unaware of the inaccuracies in these systems, we will believe them, define them as real, and, as W.I. Thomas suggested, they will become real in their consequences. For example, the Black woman is seen as having certain qualities, and the Black man is seen as lacking these qualities. The Black woman is seen as needing little protection either physically or mentally, while the Black man is seen as needing both physical and mental protection. The Black woman, then, protects him and is seen to dominate, to be a matriarch. She then emasculates the Black man and his character becomes "feminine" in nature. He doesn't know what to do unless he is told by the woman.

Growing out of this myth is the further notion that most Black households are headed by women, that the male is absent from the home, and that Black children do not have male [role] models. Two-thirds of all Black households do have both male and female present. In those households where males are not present to be counted by the census taker, they may be absent for strategic purposes, since you can't get welfare if there is a man in the home. Moreover, white social scientists overlook the fact that Black women have boyfriends, brothers and uncles who can and do serve as role models.

Finally, the Black man and woman are defined as sexually aggressive. White mythology has asserted that both the Black male and female are anxious to have sexual relationships with whites. The female is defined as loose in her morals and out to sell her body to the highest bidder; she wants to

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From: Rodgers-Rose, L.F. Social-Psychological Relationships between Black Men and Women: Toward a Definition. (Reprinted with permission)

establish nonmeaningful relationships with white men at the expense of the Black man. The Black male wants to have sexual relations with the white woman. Again, when we unmask the myth, we find that less than 6 percent of all marriages in this country are between Black and white people. When Blacks are asked to rank the priority of things they want in this country, interracial marriage is ranked last, with economic and political equality ranked first.

As can be seen from the foregoing discussion, it has been easy for Black people to internalize and use such definitions of themselves. To the extent that an individual has internalized these definitions, his/her mode of interaction with the opposite sex will be affected. Therefore, when a relationship is not going well, the individual will resort to such negative definitions and interpretations as "Black women are too independent," "Black men are too possessive," "Black men's feelings are too easily hurt," "Black women are evil," "Black women argue too much," "Black men are weak," "Black men are castrated," and "Black women don't appreciate good treatment." Moreover, these definitions prevent the individual from looking inward to what he/she contributes toward the outcome of a particular relationship. One can easily blame the other. Such myths, then, have functioned to divide Black men and women, and have served as rationalizations for the status quo.

Unit III
Lesson 9

STRENGTHS OF THE BLACK FAMILY

INTRODUCTION

We have heard so much about the pathology of the ghetto that we've been blinded to the real strengths that exist in America. Black people have been forced to develop psychological resources in place of the economic resources they've been denied. How else can we explain the actions of terrorized Black tenant farmers in the rural South, who suddenly drop the happy-go-lucky mask they put on and risk their lives by registering to vote or sending their kids to a previously all-white school? Similar courage has been shown by Black student groups demonstrating at the risk of expulsion, by welfare mothers protesting dehumanizing regulations, and by Black parents demanding control over the schools their children go to.

*Black people today are utilizing the strengths they have accumulated in their struggle to challenge the system that oppresses them. The Black ghetto is . . . the repository of skill and bravery that will help transform our racist society into something better for all people—Black and white.**

Historically, the Black family has been viewed as dysfunctional by social researchers who focused on indices of instability, disintegration, weaknesses and pathology. Franklin Frazier's monumental work, *The Negro Family in the United States*, first published in 1934, is considered the predecessor for this type of analyses of Black families in general, and low-income Black families in particular. Even though substantive data was absent in Frazier's work, social scientists, including Glazer and Moynihan, have continued to portray low-income Black family life as typically disorganized, pathological and disintegrating. Others refer to a self-perpetuating "culture of poverty" which is hypothesized to exist among Blacks. The view of the Black family as dysfunctional is so pervasive that it can even be found in the works of some contemporary Black scholars.

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* Excerpt from Whitney M. Young, Jr., *Beyond Racism*. New York: McGraw Hill, 1969.

This traditional focus on the Black family has created the false impression that instability and pathology are characteristic of most Black families. "Deviance," by definition, refers to departure from the norm. The majority of Black families are not characterized by criminality, delinquency, drug addiction or desertion as much of the research might imply. In fact, this preoccupation with pathology in most research on Black families has obscured more productive and realistic perspectives on Black family life. This lesson focuses on the existing strengths of Black families as identified in the literature.

An Operational Definition of Family Strengths

The identification of family strengths is made difficult by the subjective nature of the term "strength." A characteristic defined as a strength by one set of criteria could be evaluated as a weakness when analyzed by different criteria. Therefore, an operational definition of family strengths is needed. Robert Hill, in *The Strengths of Black Families* (1971), defines family strength as "those traits which facilitate the ability of a family to meet the needs of its members and the demands made upon the family unit by the society." Otto, in an article entitled, "What Is a Strong Family?" (1966), identifies family strengths as:

1. The capacity to fulfill the physical, emotional and spiritual needs of the family.
2. The ability to promote family unity, loyalty and inter-family cooperation.
3. An ability to establish and maintain growth-producing relationships within and without the family.
4. The capacity for self-help, coupled with the ability to accept outside help when appropriate.
5. Flexible family roles.

An examination of the literature on Black families reveals that Black families generally incorporate characteristics which are remarkably synonymous with Otto's identified family strengths. These are:

1. A strong religious orientation.
2. A strong kinship bond centering on family unity, loyalty and cooporation.
3. A strong work orientation.
4. Adaptability of family roles to provide for maximum participation of each member.

While some of these traits may have been evident in the structures and values of African families before slavery, others emerged as characteristic adaptations necessary for Black families' survival and development within a racist milieu. Hill provides a thorough treatment of each of these adaptive

characteristics in *The Strengths of Black Families,* and this information is summarized in the following paragraphs.*

The Black Family's Strong Religious Orientation

Scholars disagree on the role played by the Black church. Charles Johnson, in *Growing Up in the Black Belt,* comments that "The indifference of the Negro church to current social issues and its emphasis on the values of a future life lent indirect but vital support to the (status quo) race pattern." From another viewpoint, a Black minister states, "If there had been no church, there would have been no civil rights movement today."

The truth probably lies somewhere between these two statements, with the Black church serving various functions for different people at different times. Yet, it is clear that many Blacks have used the church as a mechanism for survival and advancement throughout their history in America. At times, it was the only institution that furnished effective organization of Black people. The church is credited with being the catalyst for hundreds of rebellions during the era of slavery and is believed to have served a vital function in effecting political coups, economic boycotts, and financial investment programs.

On a more individual level, the church has provided Blacks with an opportunity to develop leadership skills, to achieve group solidarity, to attain status within the Black community, and to release emotional tensions. In the past, Southern Black churches have served as the center of community life. This function endures in many churches today, with Black churches still providing numerous opportunities for social activity and amusement. Finally, excluding family members, Sunday School teachers and ministers have probably been most instrumental in encouraging Black youths to aspire to advanced educations and jobs.

Black Family Unity, Loyalty and Cooperation

One of the most impressive indications of the strength of Black kinship is the number of minors who are absorbed into Black families each year. Since formal adoption agencies have historically not catered to nonwhites, there has always been an informal adoption network among Black families. For example, relatives under the age of eighteen live with 41 percent of Black families headed by a woman. Families headed by elderly women, however, take in the highest proportion of children (48 percent). This incidence of self-help among Black families is remarkable considering their precarious economic position. It has proved an effective mechanism for providing emotional and economic support for thousands of children.

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* Most of the material in this summary has been obtained from Robert Hill's *The Strengths of Black Families.* There is a rich literature of resources on Black families, however, and many of these references are included in the bibliography which completes this lesson.

The Strong Work Orientation of Black Families

One of the strengths identified by Otto was the capacity for self-help coupled with the ability to accept appropriated outside assistance. Despite popular misconceptions, this strength is characteristic of most Black families. For example:

- Three-fifths of the Black poor work, compared to approximately one-half of the white poor.
- Two-thirds of the women heading Black families work (although 60 percent of them are poor).
- Studies have shown that there is a high degree of similarity between Blacks and whites on job aspirations and satisfactions, feelings of personal security in employment, and other work-related attitudes.
- Almost every systematic investigation of the work attitudes of low-income people indicates that they do not need mandatory work regulations for motivation.
- About two-thirds of the wives in Black families work, compared to one-half of the wives in white families.
- Ninety percent of Black husbands work, and the husband is the main supporter in the majority of Black families.
- Wives' earnings are more likely to equal husband's earnings in low-income white families than in low-income Black families.
- Although Blacks are twice as likely as whites to be unemployed, studies of the employment histories in Black communities reveal a high degree of job stability among the majority of Black men.
- The occupations Black women have historically held because of sex-role stereotyping and sex discrimination undermine any advantage in the earnings sphere they might have held over Black men because of a slightly higher educational level.

In summary, the facts listed above indicate that a strong work orientation exists among Blacks, and that self-help is the characteristic pattern of most Black families.

The Adoptability of Family Roles

Patricia Roberts Harris, before the Fifty-Fifth Annual Meeting of the American Council of Education in 1972, said:

> *The urge to protect Black women from domestic service and sexual intimidation and exploitation by whites led to special efforts by Black*

families to educate the Black girl. The availability of teaching positions for Black women made this education a practical investment, but there was general acceptance by the Black community that women would work, and that the better educated the woman, the less demeaning the work. Most of the educated Black women become teachers, and they and women in other fields formed a significant portion of the educated Black community. Although some of these women married men with less education than they, a large number married their fellow students. From these unions of educated Black men and women was developed a familial life style of the middle-class professional Black family. Cynthia Fuchs Epstein, in her excellent little book, Women's Place . . . *suggests that the Black middle-class professional family is "one of the closest models to equality between the sexes we have in American society."*

In addition to the model of equality, many Black families demonstrate a degree of role flexibility which has served as a source of strength and stability. Much of this flexibility may have developed in response to economic necessities. For example, because of the high proportion of working wives in Black families, older children often act as parents to younger siblings. Because sex roles are not always rigidly defined, Black fathers are noted for being nurturant with their children, and the tasks assigned to men and women are frequently determined by situation rather than stereotyped expectations.

OBJECTIVES

1. **To be able to list at least three family strengths identified by Otto (1962).**
2. **To be able to identify three characteristics that have been functional for the Black family's survival, development and stability in American society.**
3. **To be able to explain why these particular characteristics are manifested in Black families differently than in white families.**
4. **To be able to summarize how kinship bonds have been used effectively to provide emotional and economic support for Black children.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings and projects.

SUGGESTED LEARNING ACTIVITIES

Activity I: Assessing Your Family's Strengths (Objectives 1, 2 and 3)

1. Ask each student to analyze his/her own family strengths, using the strengths identified by Otto (1962) as guidelines.
2. Ask class volunteers to share their analyses with the class.
3. Note Black/white differences in family strengths and facilitate a discussion on explanations for these differences.

Activity II: Black Adoptions, or How We Take Care of Our Own (Objective 4)

1. Invite a representative from a local adoption agency to speak to the class on the topic of ethnic differences in child placement services.
2. Find out how many Black children are placed in homes by this agency each year as compared to white children. Determine the cause of any racial differences.
3. Ask class members to share information from their own experiences on institutional vs. kinship-based child support systems.

Activity III: Case Study of a Black Church (Objectives 1 and 2)

1. Ask students to do case studies of several local churches, assessing the following:
   a. Membership characteristics
   b. Role of minister in church and community
   c. Number and type of church-affiliated organizations
   d. Other services provided by the church
   e. The degree to which each church contributes to family strength.
2. Ask students to share their observations with the class.

Activity IV: How Strong Is My Work Orientation? (Objectives 1 and 2)

1. Ask each student to list her/his previous work experience.
2. Ask students to make a separate list of their future job aspirations.
3. Collect both sets of lists and share these with the class.
4. Ask students to rate their own degree of work orientation, and then facilitate a discussion using the following stimulus questions:
   a. In assessing the degree of a person's work orientation, should both paid and unpaid labor be considered? Should the status value of the job be a consideration?
   b. How does a strong work orientation contribute to family strength?
   c. What is work? What is play? How are these two activities related?
   d. Would a strong play orientation contribute to family strength?
   e. Do you think there are racial differences in work orientation? If yes, what factors contribute to these differences? If no, what factors contribute to an illusion of differences?

STRENGTHS OF THE BLACK FAMILY

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UNIT IV

BEING BLACK AND FEMALE: TOWARD HEALTHY DEVELOPMENT

Unit IV
Lesson 10

COUNSELING CONCERNS: ON BECOMING A HEALTHY PERSON

INTRODUCTION

In the past decade, considerable research has been devoted to the reexamination of models and techniques used in counseling women and Blacks in general, and Black women in particular. Because of the widespread existence of stereotypes about Black women, many counselors have been unable to develop an open, helping relationship with Black female clients. Smith (1977) contends that counselors have been severely handicapped by the image of the Black client portrayed in the research literature. Typically, the Black client is described as hostile, having a poor self-concept, being a poor risk-taker, coming from a broken home, being less verbal and more concrete rather than abstract-oriented. Smith further argues that this profile is one of a "deficient white client."

From the profile of women depicted in the psychological and counseling literature, an image of a passive, subservient and poorly motivated individual emerges. While the general female profile is one of an "incomplete male," the Black female profile is basically absent from psychological literature, except for occasional references to the "unnatural superiority" of Black women in their families. The image of the Black matriarch as an inappropriately dominating and aggressive female has been further reinforced by the American mass media, and many helping professionals have been handicapped by this myth. Contemporary Black and feminist scholars now urge the use of new models and perspectives for exploring the psychological dynamics of being Black and female.

Doris Jefferies (1976), in an article entitled "Counseling for the Strengths of the Black Woman," argues that helping and counseling professionals must discard those counseling models and strategies which produce negative profiles of Black and female mental health. She asserts that Black women have some strengths

which are developed as a result of their adaptation to adverse environmental conditions. These strengths include:

1. Assumption of responsibility for others early in life
2. Rapid socialization into womanhood
3. Pragmatic work aspirations and attitudes
4. Realistic high self-esteem

Jefferies contends that counselors must use these strengths to develop new models and strategies for counseling Black women. Scott (1977) also urges counselors to deal with the counseling needs of Black women on both individual and institutional levels. By examining the counseling needs and strengths of Black women from many different perspectives, more appropriate counseling strategies for working with the Black female client can be developed. These strategies must be free of race, sex, and class bias.

OBJECTIVES

1. **To examine the profiles of Blacks and women in the psychological and counseling literature.**
2. **To be able to recognize the positive responses or adaptations that Black women have made to an adverse environment.**
3. **To be able to generate strategies for meeting the counseling needs of Black women.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Class Discussion (Objective 1)

After each student has read the required articles from the bibliography for this lesson, facilitate a class discussion, using the following stimulus questions:

a. What is Black psychology?

b. What is the psychology of women?

c. Do we need a psychology of Black women?

d. In what ways are racism and sexism reflected in psychological research? in the preparation of helping professionals? in counseling relationships?

e. What are some stereotypes of Black women that could handicap both the Black female client and her counselor?

Activity II: The Case of Janice K. and Michael T. (Objectives 2 and 3)

Ask students to analyze the following case study from several different points of view:

Janice K. is a very intelligent fourteen-year-old. She has always been extroverted and achievement-oriented; and she has helped her parents by assuming responsibility for herself and three younger siblings. However, during the past two months, her parents have noticed a change in Janice K. She seems to be suffering from some peer pressure because of her leadership abilities. More specifically, Janice has become interested in Michael T., who is also interested in Janice and insecure in his own abilities. Janice has announced to her parents (who have always pushed her) that she is resigning as chairperson of the school's debating team. Michael T. is supportive of this announcement, because he feels that Janice is too aggressive in school politics. Besides, he would like to spend more time with her, and her role as chairperson of the debating team takes up a great deal of time. Her parents are perplexed, and Janice is confused. She doesn't want to be a matriarch, but she did enjoy the debating team. As a result of her conflict, Janice has begun to exhibit behaviors that are atypical for her; e.g., occasional drinking, smoking, poor hygiene, excessive sleeping, and uneven temperament. Her parents are seeking professional help.

Discussion Questions

1. As a counselor, what strategies would you use to assist Janice and her parents?

2. Would you offer any special assistance to Janice? to Michael T.?

COUNSELING CONCERNS: ON BECOME A HEALTHY PERSON

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Unit IV
Lesson 11

DEPRESSION AND SUICIDE: EMERGING CONCERNS

INTRODUCTION

Black women are typically portrayed as being unfailing and undiminished pillars of strength. This stereotypic image may be so pervasive that it may be difficult to believe that Black women consider, attempt and sometimes succeed in committing suicide. However, the combination of being Black and female in a white male-oriented society results in a degree of rejection from society and its institutions. Such rejection often generates hostility, which, in the absence of other alternatives, may be turned inward, resulting in depression or, in extreme cases, suicide.

Within the past decade, mental health professionals have become concerned about the growing rate of suicide and the incidence of depression among Black women. In 1974, several Black women's organizations sponsored a mini-consultation on the mental and physical health problems of Black women in Washington, D.C. Depression and suicide were included in the list of those health care areas which must be addressed by helping professionals in the next decade (Black Women's Community Development Foundation, 1975).

Little empirical data are available to explain why suicide and depression have increased among Black women; however, several social scientists have made some speculations about those factors which might contribute negatively to the overall mental health of Black women (Jackson, 1971; Reingold, 1975; Wylie, 1975). These factors include:

1. The increased unemployment experienced by Blacks in general and by Black low-income women in particular in the past few years.

2. The widespread myth of the Black matriarchy, which distorts the perceptions of whites and Blacks alike.
3. The psychological and social pressures Black women experience as a double minority.
4. The lack of adequate health care services in the Black community.
5. The lack of Black and female health care givers and administrators who could relate to the specific needs of the Black female client.
6. The imbalance in the Black male-female ratio.

There has been an old saying in the Black community that "Blacks deal with depression by trying to drink their troubles away, whereas whites are most likely to seek the ultimate escape—suicide." The current data on depression and suicide do not support this saying. In fact, it now appears that the methods by which Blacks deal with depression and suicide have become more diverse. Reingold (1975) found that black women in the San Francisco area used several methods to commit suicide, including use of barbituates, use of firearms, ingestion of poison, jumping from a bridge, and drowning. She also found some difference between those methods most frequently selected by Black men and women. (In this study, some Black male victims committed suicide by hanging themselves.)

The work of Wylie (1975) also indicates that the incidence of depression and suicide attempts are increasing for all segments of the Black female population. Of great concern is the rate of suicide attempts (and suicides) among Black female teenagers and depression among middle-aged Black women.

In general, the current research literature seems to indicate a need for the following action:

1. The establishment of minority outreach programs at all suicide prevention centers, as well as the establishment of crisis centers within the Black community.
2. The training and preparation of more Blacks, women and especially Black women to work in crisis counseling situations.
3. The generation of more knowledge pertinent to the psychological consequences of being Black and female.
4. The development of socioemotional support systems among Black women.
5. The incorporation of employment counseling and training into educational programs for Black women.

OBJECTIVES

1. **To be able to recognize the relationship of being Black and female to depression and suicide.**
2. **To be able to identify some factors that are potential contributors to the increasing rate and incidence of suicide and depression.**
3. **To be able to generate alternatives for immediate action for decreasing the incidence of depression and suicide among Black women.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Poetic Expressions of Desperation (Objective 1)

1. Class discussion/reaction. Have someone read the following quotes related to the mental health of Black women.
   a. From the poetry of Mari Evans:

      "I am a Black woman.
      If I had a gun that would shoot, I would
      Put one bullet through my weary brain,
      Relieve my soul of its responsibility to weep;
      Relieve my heart from its unbelievedness;
      My hand of a wilten inadequacy;
      My mind of its desperate circling.
      If I had a gun that would shoot."

   b. From Edith Barksdale Sloan:

      "As any Black woman . . . can attest, it is hell being Black and female in this white dominated society, where we are the antithesis of power, might and all that is purported to be good. Rejection is our constant companion. Not only rejection by society and its institution, but all too often by our husbands and lovers, and our sisters and brothers. The rage which our circumstances generate, is, unfortunately, often turned inward."

2. Facilitate a class discussion of reactions to the readings.

Activity II: Local People and Services (Objective 2)

1. Ask students to do an exploratory investigation of the socioeconomic status of Black women in their local community.
2. Ask students to do an exploratory investigation of the health care services in the local community, making specific notation of the existence of suicide prevention/crisis intervention centers, the location of the services, and the number of visible Blacks, women, and especially Black women involved with these centers.
3. Ask students to suggest traits prevalent in Black culture that might contribute to increased depression and/or suicide among Black women.

Activity III: Assistance and Obstacles in Working toward Health (Objective 3)

1. Invite a community resource person from some mental health agency to class to discuss those services available within the Black community, as well as those programs designed to meet the specific needs of Black women.
2. Role play a situation involving a Black female client and a white male counselor, then a white female counselor. Try to encourage the class to list factors that could inhibit the counseling process. Then, encourage the class to develop ways of dealing with the barriers of the cross-sex and interracial counseling. Also, encourage the class to describe the importance of training more Black females as helping professionals.

DEPRESSION AND SUICIDE: EMERGING CONCERNS

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Unit IV
Lesson 12

HYPERTENSION AND CANCER

INTRODUCTION

This lesson introduces the learner to special health issues of Black women, particularly hypertension and cancer.

Hypertension

Consider the following facts:

- The incidence of hypertension in the Black population is twice that in the white population.
- Hypertension occurs more frequently in Black men than in Black women.
- Hypertension is the major cause of death among Black women.
- Hypertension kills seven times as many Black females as white females in any age group.
- A Black woman between the ages of 45 and 64 has approximately twice the mortality rate of a white woman in this age group.
- The average life expectancy for Black females is 67 years; the average life expectancy for white females is 73 years (Black Women's Community Development Foundation, 1975).

These racial differences are largely attributable to stresses imposed on Black women as members of a minority group. The need to secure economic necessities combined with limited access to opportunities for meeting this need are factors which contribute to stress.The tendency for Black people to be segregated into high-density, high-crime areas of cities also increases the stress of daily life, and stress contributes to hypertension. In addition to the stress factor, other variables that affect the presence of hypertension are smoking, obesity, salt intake, toxemia and birth control pills. Studies show a very high prevalence of obesity among Black

women; and toxemia in pregnancy and the "pseudopregnancy" state produced by oral contraceptive medication are also of particular concern for Black women.

Hypertension is related to the development of heart failure, stroke, heart attack and kidney malfunction. With the exception of heart attack, all of the complications can be prevented by the early treatment of high blood pressure. Drugs can adequately control hypertension, lessen side effects and lengthen life for people who seek treatment. However, there is speculation that only 25 percent of Black women with hypertension are currently undergoing any regular form of treatment. Even more disturbing is the total lack of awareness regarding hypertension; millions of Black Americans do not know they have high blood pressure. Strategies for raising the level of awareness include hypertension education campaigns through neighborhood health clinics and the mass media. It is critical that the national health record for diagnosing and treating high blood pressure be improved.

Cancer

Because of the increase in the life span among all Americans, today individuals are dying primarily from diseases of old age (e.g., heart disease) or diseases which have not been conquered completely by medical technology. Cancer is a disease that medical researchers are struggling to conquer. It is the leading cause of death in females between the ages of 39 and 54.

Breast cancer is the leading cause of death in females dying from cancer. Though governmental statistics reveal that the incidence of breast cancer is slightly lower in Blacks than whites, the comparable number of deaths is greater for Blacks. In other words, Black women are more likely than white women to die from breast cancer, and recent reports seem to indicate that the mortality rates are increasing (Funderburk, 1975).

This situation has a number of implications for the mental and physical health care professional. First, it is obvious that preventive measures are sorely needed and that early cancer detection through periodic checkups must be made available to Black women. Second, there is a need for Black women to become more "in tune" with their own bodies. This could be facilitated through community outreach programs where Black women could be taught to examine themselves. Third, there is a need for counseling services for those Black women who have breast cancer and must undergo surgery.

OBJECTIVES

1. **To recognize the impact of hypertension on the lives of Black women.**
2. **To be able to develop strategies for reducing the incidence of hypertension and for raising awareness regarding hypertension.**
3. **To be able to develop strategies for early detection of cancer.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Looking at Hypertension (Objective 1)

1. After students have read the readings in the bibliography marked with an asterisk, ask a volunteer to report on hypertension in the Black population of the local community.
2. Facilitate a class discussion on the material presented in this lesson. Discussion questions could include:
   a. What physical characteristics observed in Black women contribute to hypertension?
   b. How is high blood pressure related to life expectancy of Black females?

Activity II: Individual Projects (Objectives 2 and 3)

1. Invite a representative from a local health agency to discuss the available resources for dealing with hypertension and cancer among Black women.
2. Develop an outline for a series of educational mini-lessons for women on the symptoms of hypertension and cancer.
3. Read an autobiographical account (such as *First You Cry* by Betty Rollins) of a woman who has been a victim of cancer. Identify the kind of counseling and health care needs a Black woman in this situation might have.

HYPERTENSION AND CANCER

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Unit IV
Lesson 13

RESEARCH PRIORITIES FOR THE STUDY OF BLACK WOMEN

INTRODUCTION

Some pressing research priorities for the study of Black women are as follows: studies which analyze the components of Black sexuality and their implications for Black women; research on sex-role socialization within Black families and sex-role definitions outside the family; inquiries into father-daughter and mother-daughter relationships; additional research on aging Black women; and follow-up studies of research conducted with white women, such as motive to avoid success research (Horner, 1968).

Black Sexuality

Staples' research (1972) suggests that the Black woman is becoming more liberal in her attitude toward premarital coitus and the utilization of more varied sexual positions and techniques. Other studies indicate that she is becoming more assertive regarding her own sexual satisfacton. Staples also reports that there is a tendency for Black women to become more sexually conservative as they move into middle-class status. Bambara (1972) has described ways Black women provide each other sexual education. There is clearly a dire need for more research on Black female sexuality which is conducted by Black female researchers.

Sex-Role Socialization

The family interaction of Black males and females is one area of the Black experience that has been grossly distorted by a preoccupation of many researchers with the alleged dominance of the Black woman in the family; i.e., Black matriarchy. This research bias has continued even though studies have shown that most Black families are not female-headed—rather they are headed by both a wife and a husband and the tasks are shared in an egalitarian manner. There is some evidence which supports the existence of less differential treatment of male and female children among Blacks. The research directions are clear: bias-free studies of the inherent strengths of Black sex-role functioning within middle-class Black families, as well as working-class populations, and more investigation into sex-role definitions in other institutions of the Black community, e.g., the Black church.

Black Father-Daughter and Mother-Daughter Relationships

For over fifty years, scholars have been interested in mother-son relationships in Black families. This interest reflects, in part, researchers' concern for the personality development of Black males. It is certainly time that equal attention be devoted to the father-daughter relationship among Blacks. This research focus is further justified by the growing emphasis on the role of the father in child development research. In addition, research on Black mother-daughter relationships could provide greater insight into the psychology of Black female experiences.

Aging Black Women

Almost all of the research now available on Black aged women has been done by a lone Black female researcher—Jacqueline J. Jackson (1971, 1972, 1975). Because of the long life span of Black women as compared to Black men, it is extremely important that more research be generated in this area. When one speaks of the Black aged population, one is in essence referring to Black women.

Motive to Avoid Success

The existence of a motive to avoid success (M-s) among women was suggested by Horner (1970). The motive to avoid success is based on the expectancy that success, especially from competitive achievement, will be followed by negative social consequences, such as rejection. Interesting racial differences were indicated by Horner's research: the fear of success was most common in white women (64%) and Black men (67%) and least common in Black women (29%) and white men (10%). Horner concludes that for Black men and white women, attainment of success appears to be a threatening, unexpected event, often followed by competitive assault or social rejection. Weston and Mednick (1970) also established the existence of a racial difference in their research, concluding that Black women are significantly less likely than white women to be affected by this phenomenon. The motive to avoid success has been hypothesized as one of the critical aspects of the white female experience; the differential interpretation of this theory for Black women and men is a mandate for more research on this phenomenon and other psychological and sociological theories which have special implications for the Black population.

OBJECTIVES

1. **To be able to identify several research priorities for Black women.**
2. **To be able to state research findings on significant issues affecting Black females.**

3. **To be able to identify research directions and justify why they are critically important for understanding the life experiences of Black women.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Exploring the Research (Objective 1)

1. Ask students to do an exploratory survey of the research literature on one of the research priorities listed in the introduction. Ask them to assess the general themes used to explain the Black female experience.
2. Ask students to develop a brief outline of a study that would explore one of the research priority areas listed above.

Activity II: Basic R's: Relating Research to the Real World (Objective 2)

1. Ask students to do a study of those mental, physical, and economic needs of a selected group of Black women (such as Black co-eds or Black aged women).
2. Ask them to survey the research literature for existing knowledge on the needs which emerge.
3. Finally, ask them to devise some strategies for action and further research.

Activity III: Aligning Research with Future Needs (Objective 3)

1. Assign articles marked with an asterisk from the bibliography.
2. Ask students (with the help of some Black women) to make some reasonable speculations as to what the future holds for Black women.
3. Outline some research priorities for the future based upon the speculations or predictions that are made by the class or group.

RESEARCH PRIORITIES FOR THE STUDY OF BLACK WOMEN

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APPENDIX
SUGGESTED MEDIA RESOURCES

APPENDIX

SUGGESTED MEDIA RESOURCES

Anything You Want to Be. A lighthearted visualization of the conflict between the ambitious fantasies of a high school student and the hackneyed stereotypes which society holds out for her. For high school students and adults.

New Day Film Library
P.O. Box 315
Franklin Lakes, NJ 07417

B&W
8½ minutes
Rental: $15 Purchase: $100.00

A Chance to Choose. A filmstrip/cassette which discusses equal and unbiased counseling and focuses on counselor attitudes, client attitudes and counseling materials.

SEGO Project, American Personal and Guidance Association
1607 New Hampshire Avenue, NW
Washington, DC 20009
Telephone: 202/483-4633

And Ain't I a Woman? — 200 Years of Feminist Literature. A series of six filmstrips/cassettes entitled: "Early Times," "The Feminist 50s," "Hearthside," "Outside," "Society and Attitudes," and "Toward a New Consciousness." The script consists of quotations from feminist authors, loosely edited to correspond to the subject areas suggested by the titles.

Schloat Productions, A Prentice-Hall Company
150 White Plains Road
Tarrytown, NY 10591

Black Woman. From the television series "Black Journal," featuring performances by Black female artists and discussions by Black feminists. Questions discussed include: Is there a Black matriarchy? Should Black women remain subservient to bolster the egos of Black men? For high school students and adults.

Indiana University Media Center
Bloomington, IN 47401

B&W
52 minutes
Rental: $14 Purchase: $265

Black History: Lost, Stolen or Strayed. 54-minute black and white film narrated by Bill Cosby. Shows a predominantly male viewpoint of Black history (1968).

BFA Education Media
2211 Michigan Avenue
P.O. Box 1795
Santa Monica, CA 90406

B&W
54 minutes

Changing Images. A culturally diverse class of elementary school children is led by the teacher through a five-week project designed to explore sex-role stereotypes. For use with fourth grade on up; teachers and parents.

University of California
Extension Media Center
Berkeley, CA 93301

B&W
15 minutes

Clorae and Albie. The story of two Black women in their early 20s who followed different paths upon dropping out of high school. They are shown struggling—one to get her diploma and raise her children, the other to find satisfying work and obtain a college degree—and making it. For high school students and adults.

Education Development Center
Distribution Center
39 Chapel Street
Newton, MA 02160

Color
36 minutes

The Emerging Woman. This film presents a history of women in the United States from colonial times to the present. Using old pictures, original film shots from this century, and the words of women leaders, the film portrays women in their political and social roles. The content includes women as slaves.

Film Image, 1974

B&W
16 mm film

Eve of Change. A series of six filmstrips/cassettes entitled: "The Invisible Woman: A Slight Case of Unemployment," "Wings of Woman," "So You Take This Woman?", "The High Cost of Working," and "Shortchanged." The filmstrips examine the traditional role of women in our society and search for ways in which traditional stereotypes can be overcome.

Westinghouse Learning Corporation Distribution Center
231 Norfolk Street
Walpole, MA 02081
Telephone: 617/668-7746

The Fable of He and She. Sex stereotyping is the theme of this amusing film based on a story by Marie Winn. Creative clay animation by Eliot Noyes, Jr., depicts the tale of the "Hardibars" and the "Mushamels," who discover that traditional male and female roles can indeed be discarded.

Learning Corp. of America
1350 Avenue of the Americas
New York, NY 10019

Free to Be You and Me. This set of three films presents a collection of "thumbnail" sketches on children's sex-role stereotypes. All three films show children from a variety of ethnic groups, contain animated drawings, and include skits with children and well-known stars. Based on the best-selling record and book by Marlo Thomas, the films were originally presented on ABC-TV and received the 1974 Emmy Award as the best children's special of the year. Many famous people contributed to this outstanding production, including Marlo Thomas, Harry Belafonte, Mel Brooks, Roberta Flack, Roosevelt Grier, Kris Kristopherson, Tommy Smothers, and Dionne Warwick.

Part I: Expectations - 16 minutes

Boy Meets Girl (baby puppet skit demonstrating sex-role stereotypes)
When We Grow Up
Peering Parents
William's Doll (animated cartoon of a boy who violates male sex-role expectations)

Part II: Independence - 14 minutes

Let's Hear It for Babies
Atalanta (modern day fairy tale; excellent portrayal of traditional sex-role alternatives)
Sun and Moon (poem)
Dudley Pippin (sensitive male school principal and little boy explore sad feelings)
It's All Right to Cry (Rosy Grier and many photos present a vew of males showing feelings)

Part III: Friendship and Cooperation - 17 minutes

Helping
Ladies First (animated cartoon showing a little girl who overconforms to the traditional view of femaleness)
Kitchee-Koo
Marlo and Friends on Brothers and Sisters
Sisters and Brothers Song
Three Wishes
Checkout Time

McGraw-Hill Films
1221 Avenue of the Americas
New York, NY 10020

Color
16 mm film
3 parts

Girls at Twelve. This documentary follows three young friends in their daily lives in a small city near Boston. Shown is the socialization process that we all, even with the best of intentions, impose on youngsters. For high school students and adults.

Education Development Center
Distribution Center
39 Chapel Street
Newton, MA 02160

Color
30 minutes
Rental: $25 Purchase: $330

Harriet Tubman and the Underground Railroad. Harriet Tubman was born as a slave in the South, where she grew up in the decades preceding the Civil War. Yet even before the Civil War erupted, slave owners were offering more than $40,000 for her capture. Harriet Tubman was one of the most daring conductors of the Underground Railroad. Cast includes Ethel Waters, Ruby Dee and Ossie Davis.

Contemporary McGraw-Hill Films
1221 Avenue of the Americas
New York, NY 10020

B&W
54 minutes
16 mm film

Growing Up Female: As Six Becomes One. A statement about the social conditioning of women, drawn from a close, detailed study of six individual girls and women of different ages. For use with high school students and adults.

New Day Films
P.O. Box 315
Franklin Lakes, N.J. 07417

B&W
60 minutes

Hey! What about Us? Depicts sex-role stereotyping in physical education classes, playground games and classroom behavior, and contrasts these examples with nonstereotyped sequences: a girl displays competence in football, a boy excels in dance. Filmed mostly in elementary school settings. For fourth grade on up; teachers and parents.

University of California
Extension Media Center
Berkeley, CA 93301

Color
15 minutes
Rental: $17 Purchase: $200

I Is for Important. Children in kindergarten through eighth grade display the effects of their sex-role stereotyping through social interactions and emotional expression. We see the resistance of children to role reversal in kindergarten play, the anxiety felt by boys over appearing to be a "sissy" before their peers, the indoctrination of girls into commercial definitions of beauty. For fourth grade on up; teachers and parents.

University of California
Extension Media Center
Berkeley, CA 93301

Color
12 minutes

Janie's Janie. Janie is a gutsy welfare mother from Newark, NJ. The film charts her growth from a self-hating housewife to a liberated divorced woman with a sense of community and a readiness to fight for her rights. "Before," she says, "I was my father's Janie, then I was Charlie's Janie—now I'm Janie's Janie." A consciousness-raising film for older adolescents and adults.

Odeon Films
1619 Broadway
New York, NY 10019

B&W
25 minutes
Rental: $25 Purchase: $250

Jobs and Gender. These two filmstrips are designed to involve adolescents in examining the myth of "men's" work and "women's" work. The filmstrips expose the effect of sex-role stereotypes on occupational choices and present role models in nontraditional jobs. Interviews with a female carpenter and a male nurse present a personal view of the advantages and disadvantages of choosing a nontraditional job. Viewers are encouraged to examine the facts and their own feelings about moving away from sex-role expectations.

Guidance Associates
757 3rd Avenue
New York, NY 10017

Color
18 minutes

Lucy. Lucy is the story of an unwed, pregnant teenager. The brief narrative presents her romantic relationship with her boyfriend, the tensions the pregnancy causes in the family, and the alternatives Lucy faces as an expectant mother. The film has an urban setting, and the central character is a Puerto Rican girl. This nonmoralistic film is designed for teenagers and for people who work with teenagers. It is a motivational film designed to stimulate discussion and lead to an understanding of the problems of teenage pregnancy. It is outdated in relation to the topic of abortion. The film was produced in 1971, before abortion was legalized, but class discussion can compensate for that deficiency.

Pictura Films Distribution Corp.
43 N. 16th Street
New York, NY 10020

B&W
13 minutes

Masculinity. A four-part filmstrip study of men today: their roles, their impact upon the world in which they move, the ways they perceive themselves in terms of masculine images, and how they are perceived in these same terms by others. This filmstrip also discusses the validity of certain long-held assumptions about men and masculinity, the degree to which myth and traditional stereotypes have influenced these assumptions, and what options and new directions men now have open to them. Though the program focuses on men, its implications not only have equal value for students of both sexes, but also shed valuable light on the closely related subjects of women and their roles.

Warren Schloat Productions, Inc.
West Nyack, NY 10094

Color
41 minutes

Male/Female: Changing Lifestyles. Parts 1, 2, 3, and 4. Four filmstrips/cassettes entitled: "Biology and Behavior," "The Old Traditions," "Modern Trends," and "Young People Speak for Themselves," in which the roles sexes assume in our society are challenged and are shown to be shaped by socializing forces.

EAV - Educational Audio-Visual, Inc.
1 Clairmont Ave.
Pleasantville, NY 10570

Men and Women, Myths and Stereotypes. Carousel slide set and cassettes, 40 minutes, produced by the Center for Humanities.

Part I: 20 minutes
A definition of stereotypes; how they are culturally represented in literature, drama and art; and how they affect human development.

Part II: 20 minutes
A representation of the ranges of stereotypes in American "popular culture.

Center for Humanities
2 Holland Avenue
White Plains, NY 10603

Color
40 minutes

Men's Lives. This is a contemporary view of the male role portrayed through the medium of film by several young men from Antioch College. It consists of a view of the male sex role from many different perspectives via interviews with a wide range of people—children, old people, students, workers, Black people and white people. The way each man has a chance to express all his opinions, both popular and unpopular, is particularly enjoyable. The film shows men as they are and as others see them. Blue ribbon winner, American Film Festival.

New Day Films
P.O. Box 315
Franklin Lakes, NJ 07417

Color
43 minutes
16 mm film

Nature's Way. Visits with Appalachian senior citizens who have become experts in holistic and natural approaches to home remedies and treatment of disease. Last third of film features midwife delivery of twins.

Appalshop Films
Box 743N
Whitesburg, KY 41858

Color
22 minutes
Rental: $25 Purchase: $250

Nontraditional Careers for Women. Part I and Part II. Two filmstrips/cassettes in which women are shown discussing their motivations for pursuing nontraditional careers and the gradually changing attitudes of co-workers and the general public. A narrator supplies factual information.

Pathescope Educational Media, Inc.
71 Weyman Avenue
New Rochelle, NY 10802
Telephone: 914/235-0800

Other Women, Other Work. Presentation of some unorthodox job alternatives for women. Seven women are shown at their jobs, and are heard discussing their attitudes toward their work. We see a pilot, carpenter, truck driver, roofer, oceanographer, veterinarian, and broadcast journalist. A career awareness—and consciousness-raising—film for junior high, high school, and adult audiences.

Churchill Films
662 North Robertson Blvd.
Los Angeles, CA 90053

Color
20 minutes
Purchase: $230.

Quilting in the Southern Appalachians. Synchronized slide-tape program featuring Necie Hunsucker of Cherokee County, North Carolina. She creates a "log cabin" quilt and reminisces on growing up in the mountains.

Harry J. Segedy
Berea College Appalachian Museum
C.P.O. Box 1311
Berea, KY 40404
Telephone: 606/986-9341 ext. 560

15 minutes
Purchase: $60

Quilting Women. Entertaining and informative presentation on the history and art of quilting and the companionship offered by women working together over a quilting frame. Interspersed with dulcimer tunes and fiddle airs.

Appalshop Films
Box 743N
Whitesburg, KY 41858

Color
28 minutes
Rental: $30 Purchase: $300

Rape: The Reality. A documentary videotape on rape produced by Elaine Velazquez.

Elaine Velazquez
17 N.W. Fifth, #215
Portland, OR 97209
Telephone: 503/233-3654

B&W video
40 minutes
Rental: $25

Roberta Flack. Roberta Flack, a black singer, is shown performing, recording, and talking about her childhood, marriage, teaching experiences, and show business career. For high school students and adults.

Indiana University Audiovisual Center
Bloomington, Indiana 47401

Color
30 minutes
Rental: $20 Purchase: $315

Sex-Role Stereotyping Kit: National Education Association. Parts I and II, filmstrip and record or cassettes, 1973.

Part I: The Labels: Femininity and Masculinity - 16 minutes.
Presents a well-developed definition of the existence of sex roles as evidenced in the media, children's toys and numerous shots of the American way of life. This filmstrip is an excellent introduction to the topic of sex-role stereotyping. It is authoritative (NEA), clearly presented, well documented, and representative of a cross section of American society.

Part II: The Reinforcement - 10 minutes.
A survey of the institutions in our society which teach sex-role-appropriate behaviors, personality traits and interests. The filmstrip ends on a positive note, with suggestions for combating sex-role stereotypes.

McGraw-Hill Films
1221 Avenue of the Americas
New York, NY 10020

Spinning Wool in the Southern Appalachians. Synchronized slide-tape program featuring Mrs. Sarah Bailey of Bledsoe, KY. She demonstrates the process of spinning wool on the "walking wheel," from shearing sheep to winding yarn into skeins.

Harry J. Segedy
Berea College Appalachian Museum
C.P.O. Box 1311
Berea, KY 40404
Telephone: 606/986-9341 ext. 560

15 minutes
Purchase: $55

Sugar and Spice. Shows how the sex-role socialization process in three different schools, representing early childhood and elementary education, has been expanded to offer options for both boys and girls. Teachers and parents discuss their own growing awareness about sex-role stereotyping and its effects on them and their students and children. Discussion guide accompanies the film. For teachers and parents.

Odeon Films
1619 Broadway
New York, NY 10019

Color
32 minutes
Rental: $20 Purchase: $275

The Millstone Sewing Center. Sensitive coverage of a sewing and community center project conceived and managed by older mountain women. Contains themes of social action, meaningful work, aging, sense of community, women, the federal antipoverty program.

Appalshop Films
Box 743N
Whitesburg, KY 41858

Color
13 minutes
Rental: $15 Purchase: $120

The Struggle of Coon Branch Mountain. Depicts rural Appalachian community protest of poor roads and school circumstances. Describes community school efforts and grass-roots organizing.

Appalshop Films
Box 743N
Whitesburg, KY 41858

B&W
13 minutes
Rental: $20 Purchase: $150

You Can Be Anything. A series of four filmstrips and four records entitled: "Boys and Girls Can Do Anything," "The World is Wide Open," "The Choice is Yours," and "Think about the Future." Children are shown fantasizing about their occupations when they become adults.

New York Times
Teaching Resources Films
357 Adams Street
Bedford Hills, NY 10507

Young Women in Sports. Four young female athletes—a discus thrower, gymnast, runner, and swimmer—are shown training and competing. They explore their feelings about strength, competition and themselves as women and as athletes. For use with junior high or high school students in physical education classes or guidance programs as a springboard for discussions about girls and women in sports.

BFA Educational Media
2211 Michigan Avenue
Santa Monica, CA 90406

Color
15 minutes

Women Emerging. The meaning of being a woman is explored in this film which documents the experiences of a multicultural women's class in an experimental school within Berkeley (California) High School. For use with junior high and senior high school students; parents and teachers.

University of California
Extension Media Center
Berkeley, CA 93301

B&W
30 minutes
Rental: $18 Purchase: $215

Women: An American History. Anne Firor Scott, Collaborator. The series consists of six filmstrips/cassettes entitled: "Women of the New World," "The Mill Girl and the Lady," "The Fight for Equality," "A Combination of Work and Hope," "Beyond the Vote," and "The Modern Women's Movement." It is a review of 350 years of the history of the American woman to the 1970s.

Encyclopedia Britannica Educational Corporation
1822 Pickwick Avenue,
Glenview, IL 60025

Women in American History. by Susan Kempler and Doreen Rappaport. A set of six filmstrips and three cassettes with the following titles: "The Colonies," "After the Revolution," "Slavery and Suffrage," "Reformers," "The Artist," and "Crisis of Identity." A chronology of the contributions of women to shaping American History.

Educational Activities, Inc.
P.O. Box 392
Freeport, NY 11520